A SHORT

Treatiſe

Containing all the Principal

GROUNDS

Of Chriſtian

RELIGION.

By way of Queſtions and Anſwers, very profitable for all ſorts of Men, but eſpecially for Houſholders.

Whereunto are added ſeveral Queſtions by the Reverend Author's own Pen, to clear the Expoſition: As you may perceive by the Epiſtle to the Reader.

The Fourteenth Impreſſion.

London, Printed by *E. C.* for [illegible], at the *Globe* in *Little-Britain*, [illegible]

A TABLE

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London, Printed by E. C. for
the Elder in Ave-Maria

To the READER.

Christian Reader,

THE many Impressions of this Catechism, (both with and without the Exposition) do manifest what good Acceptance it hath found amongst the People of God. And I hope that by means of this charge, with which it is now put into thy Hands, it will prove much more profitable unto all such who shall diligently Improve it.

The Questions which the Reverend Author (Mr. *John Ball*) did by his own Pen, put into the Book, to clear the Exposition, for the benefit of some Private Friends, are now upon the Request of many, both Ministers and others (who have experienced the profit hereof) published for more common use.

The Catechiſm as now Printed, remaines the ſelf-ſame for ſubſtance, without Addition and Diminution, and there is no more change in the Phraſe of Words, then neceſſity compelled, that there might be an Harmonious ſutableneſs betwixt the Queſtions and Anſwers. If any through the quickneſs of their own parts, ſhall complain of ſome needleſs Repetitions which might have been forborn, and of leſs Exactneſs then might here have been Expreſſed; they are intreated to conſider. 1. That as the firſt Compoſing of the Catechiſm, ſo this new Modelling of it, intends the Inſtruction of Children and ignorant Chriſtians, whoſe weakneſs requires ſuch condeſcentions. 2. That Cautiouſneſs to keep off, from all ſeeming material alterations, may make a ſatisfying Apologie.

Some care hath been taken, to Correct former Over-ſights of the Printer, in the Scripture Quotations, though probably there may yet ſome *Errata* be eſpied, amongſt ſo great a multitude of proofs. Mr. *Thomas Langley* (a faithful Servant of Chriſt, and Miniſter of the Goſpel at *Middlewich* in *Cheſhire*) may be juſtly judged by thoſe who know him, (as he is indeed by my ſelf) the meeteſt man to have appeared by an Epiſtle in this Publication, becauſe he was the Authours moſt Ancient, much endeared Friend; and could have ſpoken experimen-

mentally very much in reference to this Work, being one of them (as I conceive) who concurred (at least) with the worthy Author, in the first publishing of this Catechism; yet his great modesty hath put upon my hand, though he hath been pleased to afford his assistance in the Service.

I will not say much to perswade the careful Husbanding of such like helps, for instruction in the Principles of Religion. Wisdom is the principal thing (saith *Solomon*) therefore get Wisdom, and with all thy getting, get understanding. Ministers making trial of their Peoples knowledg, do discern a broad difference, betwixt them who have Learned Catechismes, and others who have not been instructed therein. Doubtless, Governours of Families, by diligence and constancy in Teaching their Children and Servants, would very much edifie themselves. By means of Catechising, mens knowledg will be more clear, distinct, sweet, useful, and they shall be secured from the Taint of fundamental Errours. The Reading of Scripture and other good Books, as also the Hearing of Sermons, will be much more Delightful and Profitable, when People shall be able to refer Truths unto their proper Heads in Divinity: And thus their Fleshiness and Unsoundness will be made manifest, whose proud Blindness, emboldens them to adventure upon Preaching work, which

they have not Competent strength to yield. My heart unfeignedly desires, that this Catechisme (as it is now tendred) may prove thus Serviceable to the Soals of many, through Gods rich Blessing, in the Lord our Saviour.

I am

Thy Servant in, and

for Jesus Christ,

SIMEON ASHE.

Novemb. 6.

1650.

To the Chriſtian

READER.

WE offer here unto thy view (good Chriſtian Reader) the Principles of Religion, with a ſhort Expoſition upon the ſame, for the Explanation of what may ſeem difficult; the Confirmations of the Truth profeſſed againſt Popery, and the inforcing of ſundry Duties of weighty and great importance. The Method we have followed is plain and Natural, the matter wholſome, but not adorned with Flowers of Eloquence. We begin with the main end that Men ought to aim at; becauſe there can be no motion but for ſome end, as there can be no effect but from ſome efficient. Thence we proceed to the means whereby the end may be attained: For it is in vain to propound and end unto our ſelves, if either the way be impoſſible, or imperfect; if either it cannot be known, or do not lead to the fruition thereof. In the means we conſider, whence direction is to be taken, and what is to be Learned: And there we ſhew what, and who God is, how we muſt conceive of him, why he ought to be worſhipped, what covenant he made with Adam in the time of

Innocency, and how Adam by Transgression fell, and plunged himself and his Posterity into woe and Misery unspeakable, intolerable and eternal. In the next place we lay down the means, that God hath ordained for mans recovery: And there is handled what Christ is, what he hath done for us, how we are made partakers of his benefits; how Faith is wrought and increased in us, and what obedience we owe to God in Christ, who is the object of Christian Religion. And because the Godly in this course of Christianity are compassed about with infirmities, subject to many falls, and assaults with many tentations, which might discourage and turn them out of the way; therefore we have added, what course a Christian should take and grow in Grace, how he may be perswaded from falling; how he should recover after his fall, and of what priviledges the Godly are, or may be partakers in this life. And in the last place, the blessedness of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the means is manifested. For as it is a way prescribed of God, so it leadeth us unto God, the first, chief, and all-sufficient good. Our desire herein is to teach the simple Christian, how he may grow from Grace to Grace, and from Faith to Faith: And to further such Godly Housholders as desire to instruct and train up their Children and Servants, in the Information and fear of the Lord, but want Leisure, or Ability to furnish themselves out of Larger and more Learned Treatises. For

their sakes we have adventured to Compile this poor Treatise, and make it common, that they might have some Help at hand, whereby they might be confirmed in the Truth, against the vain Cavils of the Papists, and the better inabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this Book, we would desire him to mark and observe these few things. First that these Letters a, and b, and c, &c. set in the Answer, do direct what part of the Answer the Testimonies of Scripture alleadged do serve to confirm. And these Directions, ‖ † ‡ do intimate what words, or which parts of the Answer are explained in the Exposition. Secondly, In reading the Questions and Answers, take the pains to search into the Proofs which are alleadged for Confirmation of the matter; and if the same things, word for word be not found in the Verses of Scripture cited, then be pleased further to enquire, what Reasons or Arguments may be drawn from the place, to prove what is intended. This we commend, because it is a course behoveful for the obtaining of Well-grounded knowledg, the getting of stedfast and assured Faith and comfort, and growing to be familiarly acquainted with the Word. Thirdly, In Reading the Exposition of every Answer, take notice what is delivered by way of Explication or Confirmation, and what Reasons, and how many are brought to prove any point. Thereby a man shall be inabled to refer that which he heareth

in

in the publick Assembly, or Readeth in Godly and Learned Books, to some Head, apply it to right purpose, treasure it up safe in Memory for use in the time of need, and have in readiness to answer the Gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these Directions given, profitably to guide thee through this small work; we commit thee to God, and the word of his Grace, who is able to Direct, and safely lead thee unto Eternal happiness; craving that if thou receive benefit from God upon the Perusal of this simple Treatise, thou be careful to pour out thy soul unto God for us, that he would enrich us with his Grace more and more, for the glory of God, the good of his Church, and the comfort of our own Souls.

A Short Catechiſm.

WITH AN EXPOSITION

Upon the ſame.

Queſtion.

WHat ought to be the chief and continual care of every man in this life?

A. To *a* glorifie || God, and *b* ſave his † ſoul. *a* 1 *Cor.* 10. 31. *b Acts* 16. 30, 31. *Mat.* 1*. 26.

Expoſ. || Q. *What is Gods glory?*

A. Gods glory is his ſurpaſſing worthineſs.

Q. *Can it be encreaſed?*

A. It cannot be encreaſed, nor fully manifeſted, Exod. 33. 20.

Q. *Why*

Q. *Why ſo?*

A. Becauſe he is moſt perfect, Pſal. 16. 2. and infinite, Job 22. 2. and 35. 7.

Q. *When is God ſaid to glorifie him?*

A. God is ſaid to glorifie himſelf, when he makes his Excellency to appear, Numb. 14. 21. Pſal. 72. 19. Ezek. 43. 2.

Q. *When do Angels and Men glorifie him?*

A. Angels and Men glorifie him, when they extol his greatneſs, and teſtifie their acknowledgment of his Glory, Luke 2. 14. Rev. 14. 7. Exod. 15. 2.

Q. *What is it then to glorifie God?*

A. To glorifie God then is inwardly in heart, Rom. 4. 20. 1 Cor. 6. 20. and outwardly in Word and Action, Mat. 5. 16. 1 Pet. 2. 12. to acknowledg God to be ſuch a one as he hath revealed himſelf, Rev. 4. 9. 11. Pſalm. 29. 1, 2. and 50. 23.

Q. *Of glorifying God, why ſhould man be moſt careful?*

A. Of glorifying God, man ſhould be moſt careful, (1.) Becauſe God is the beginning from which, and the end unto which all things do tend, Rom. 11. 36. (2.) His Glory is in it ſelf moſt excellent, Exod. 33. 18, 19. Pſal. 148. 13. (3.) Moſt dear to him, Exod. 7. 5. Iſa. 42. 1. and 48. 11. (4.) The ſupream End of all Divine revelation, Epheſ. 2. 7. (5.) The end of all his Works, Epheſ. 1. 5, 6. Prov. 16. 4. Exod. 9. 16.

Pſal.

Psal. 50. 15. John 14. 14. (6.) The end of mans life, Psal. 6. 4, 5. and service, Zac. 7. 5, 6. Psal. 100. 5. John 3. 18, 19. And (7.) All means furthering the same, are available to mans salvation, Rom. 4. 20, 21. Jer. 13. 16. Mal. 2. 2. 1 Sam. 2. 30. Psal. 50. 23.

Q. What is it to take care of our salvation?

A. † To take care of our salvation, is so to live here, that we may live with the Lord hereafter, Phil. 2. 12. 2 Pet. 3. 11. 14.

Q. Why should a man take care of his salvation?

A. (1.) Because the salvation of the Soul is most precious, Ps. 49. 8. (2.) It cannot be obtained without care, Acts 24. 27. 1 Cor. 9. 24. Mat. 7. 13. Luke 13. 24. (3.) He is ever mindless of Gods Glory, that is careless of his Eternal happiness, Ephes. 2. 12. John 5. 44. and 7. 18. (4.) Eternal life is a durable treasure, Luke 12. 33. and 16. 9, 10. 1 Tim. 6. 17, 18. (5.) All worldly things are vain, uncertain, and transitory, Mat. 6. 19. Psal. 73. 18, 19. (6.) The Soul came from God, and is after a restless manner carried to seek and desire communion with God. (7.) A desire to be happy is naturally planted in the Heart of all men, by God himself. And (8.) God is infinite in Goodness, the highest of all things that are to be desired. Therefore we should earnestly set our Affections upon thing that are above, Col. 3. 1. 2 Phil. 3. 12, 13, 14. and infinitely desire the enjoying of Gods presence in Heaven.

Q.

Q. *Whence we must take direction to attain hereunto?*

Q. Out of the *c* word ‖ of God alone, *c* John 20. 31.

Expos ‖ Q. *Why must we take direction out of the Word of God, to obtain salvation?*

A. (1.) Because God only can give the Crown of glory, 2 Tim. 4. 8. Jam. 1. 12. (2.) He also is the Authour, Object, and End of true Religion, Gen. 18. 19. Acts 18. 25, 26. John 6. 29. therefore none but he can reveal the way how we should attain that everlasting Inheritance, Psal. 16. 11. Prov. 2. 6. 9.

Q. *How may it be proved that God is the Authour of Religion?*

A. (1.) Because the Nature of God is Incomprehensible, his Will and Works are unsearchable, Heb. 11. 6. Deut. 4. 4. 6. and 29, 30. Heb. 11. 3. (2.) No man hath known the Father but the Son, and he to whom the Son hath revealed him, John 1. 88. Mat. 11. 27. And (3.) The Gospel is an hidden Mysterie, 1 Cor. 2. 7. 10. Rom. 16. 25, 26. so that we can know nothing of God, until God himself manifesteth it unto us, Psal. 103. 7. and 147. 19, 20.

Q. *What understand you by the Word?*

A. By the Word of God, we understand the Will of God revealed unto reasonable Creatures, teaching them what to do, believe, and leave undone, Deut 29. 29.

Q. *What*

Q. *What call you the Word of God?*

A. The *d* holy Scripture † immediately || inspired, which is contained in the Books of the Old and New Testament, *d* 2 *Tim.* 3. 19.

Expos. † Q. *Hath not this Word been diversly made known heretofore?*

A. This Word of God hath heretofore been diversly made known, Heb. 1. 1. As (1.) By Inspiration, 2 Chron. 15. 1. Isa. 59. 21. 2 Pet. 1. 21. (2.) By ingraving in the Heart, Rom. 2. 14. (3.) By Visions, Num. 12. 6. 8. Acts 10. 10, 11. Apo. 1. 10. (4.) By Dreames, Job 33. 14, 15. Gen. 40. 8. (5.) By Urim and Thummim, Num. 27. 21. 1 Sam. 30. 7, 8. (6.) By Signes, Gen. 32. 24. Exod. 13. 21. (7.) By Audible Voice, Exod. 20. 1, 2. Gen. 22. 15. and Lastly, By Writing, Exod. 17. 14.

Q. *How is this Word revealed in writing called?*

A. This Word so revealed, is by excellency called, (1.) The Scripture, Gal. 3. 22. John 10. 35. and (2.) The Holy Scripture, Rom. 1. 2.

Q. *Why is it called the Holy Scripture?*

A. (1.) In respect of God the Authour, Acts 1. 16. and 4. 25. (2.) The holy Penmen, Luke 13. 28. 2 Pet. 1. 21. (3.) The Matter, 1 Tim. 6. 3. Tit. 1. 1. and (4.) The end thereof, Rom. 15. 4. 2 Tim. 3. 17.

Q. *Why was this Truth delivered to the Church in writing?*

A. The Truth of God was delivered to the Church

Church in writing, Deut. 31. 9. Hos. 8. 12. Rev. 2. 1. (1.) That it might be preserved pure from corruption, 2 Pet. 1. 12, 13, 15. (2.) That it might be better convayed to posterity, Jer. 36. 27, 28. Deut. 31. 19. 24, 25, 26. (3.) That it might be an infallible standard of true Doctrine. And (4.) That it might be the determiner of all Controversies, Isa. 8. 20. Mal. 4. 4. Deut. 17. 11. (5.) That our faith might be confirmed, beholding the accomplishment of things prophesied, 1 Kings 13. 2. with 2 Kings 23. 16. Acts 17. 10, 11. And (6.) For the more full instruction of the Church, the time of the Messias either drawing on, Mal. 4. 4. or being come, Luke 1. 2, 3.

Q. *What is it to be immediately inspired?*

A. || To be immediately inspired, is to be as it were breathed, and to come from the Father by the Holy Ghost, without all means.

Q. *Were the Scripture thus inspired?*

A. Thus the holy Scriptures were inspired both for Matter, and Words, Luke 1. 70. 2 Pet. 1. 21.

Q. *What are the Books of the Old Testament?*

A. † Moses and *e* the Prophets, *e* Luke 24. 27.

Expos. † Q. *What mean you by the Books of the Old Testament?*

A. All the Books of holy Scripture, given by God to the Church of the Jews.

Q. *How are they called?*

A. They

A. They are called, (1.) The Law, Luke 16. 16. John 12. 34. And (2.) The Prophets, Rom. 1. 2. and 16. 25, 26.

Q. *Why were they called the Prophets?*

A. Becauſe they were written by holy Men, ſtirred up, ſanctified, and inſpired of God for that purpoſe, 1 Pet. 1. 11. Heb. 1. 1.

Q. *Under what heads be they ordinarily compriſed?*

A. Ordinarily they are compriſed under theſe two Heads, (1.) The Law, and the Prophets, Mat. 22. 40. Acts 13. 15. Mat. 7. 12. Or (2.) The Law of *Moſes* and the Prophets, Acts 28. 23. Or (3.) *Moſes* and the Prophets, John 1. 45. Luke 16. 29.

Q. *Why is* Moſes *diſtinctly named?*

A. Moſes is diſtinctly named from the reſt, becauſe he was firſt and chief of the Prophets.

Q. *We read them diſtinguiſhed into* Moſes, *the Prophets, and the Pſalms; Why are the Pſalmes diſtinctly named?*

A. The Pſalmes are mentioned particularly, Luke 24. 44. becauſe they are the choice and flower of all other Scripture.

Q. *Which are the Books of the New Teſtement?*

A. Matthew, Mark, Luke, and the reſt, as they follow in our Bibles.

Q. *How may it be proved that thoſe Books are the Word of God, immediately inſpired by the Holy Ghoſt to the Prophets and Apoſtles?*

A. ‖ *Firſt*, By the † teſtimony of the Church, * *Secondly*, Conſtancy *g* of the Saints. ‖ *Thirdly*, Miracles *h* wrought to confirm the Truth. *i* And *Fourthly*, The † Antiquity thereof. *f* 2. *Pet.* 1. 19. *g Rev.* 6. 9. *h* 1 *Kings* 17. 24. *John* 3. 2. *i Jer.* 6. 16. *Heb.* 13. 8.

Expoſ. ‖ Q. *It is expedient to know that theſe Books are the Word of God?*

A. It is very expedient and neceſſary that all Chriſtians of Age and Diſcreſſion, ſhould know that the Scriptures are the very Word of God.

Q. *What is it to know them to be the Word of God?*

A. It is to know them to be the immediate and infallible Truth of God that is to be received, obeyed, and believed.

Q. *Why is that expedient to be known?*

A. 1. Becauſe thereby we are the better fitted to Hear, Read, and receive the Word with Attention, Joy, Reverence, Submiſſion, Acts 10. 33. and Aſſurance of Faith: Which being a divine Grace, muſt have a divine Foundation, 2 Tim. 3. 15, 16. 1 John 5. 13. and being certain, muſt have a ſure Ground, even on the Word of God, John 5. 46. Ephes. 2 20. Rom. 4. 18.

2. Alſo it miniſters no ſmall comfort in Affliction and Temptation, that we know whom we have truſted, 2 Tim. 1. 12. Acts 5. 29.

Q. *How muſt this be known?*

A. This muſt be known not by Opinion, or probable Conjecture, which may deceive, but by

by certain and diſtinct knowledge.

Q. *What is certain and diſtinct knowledg?*

A. That whereby we conceive of things certain, certainly as they are, and are aſſured that we conceive of them no otherwiſe then as they are.

Q. *Why is ſuch knowledg requiſite?*

A. That we may be able to ſtop the mouths of Atheiſts and Papiſts, who carp againſt the Truth, 2 Cor. 13. 3.

Q. *How come we to the knowledg hereof?*

A. We come not to the underſtanding hereof by ſence or diſcourſe of Reaſon: But this matter is to be diſcerned and believed by Faith.

Q. *What Rules are to be obſerved for the better clearing of this matter?*

A. For the fuller clearing of the point, ſundry Rules are to be obſerved, both concerning Faith, and concerning the Scripture it ſelf.

Q. *What is the firſt Rule?*

A. 1. Diſtinction muſt be made between certainty of Faith, and certainty of Senſe or Sight.

Q. *How are they diſtinguiſhed?*

A. 1. Things believed in themſelves are more certain then things ſeen, but they are not alwayes ſo apprehended by us.

2. Certain of ſight excludes doubting, ſo doth not certainty of Faith, it is ſufficient that it prevall againſt them, Gen. 15. 6. 8. 1 Cor. 13. 9. 12. Judg. 6. 36, 37, 38.

Q. *What is the ſecond Rule?*

A. 2. Implicite Faith, is to be diſtinguiſhed from explicite Faith.

Q. *What is Faith implicite?*

A. Implicite Faith is that by which we confuſedly believe that ſuch Books are the Word of God, not underſtanding the ſenſe of them.

Q. *What is Faith explicite?*

A. Explicite Faith is ever joyned with a diſtinct and certain underſtanding of the thing believed. John 3. 2. 10.

Q. *What is the third Rule?*

A. 3. Hiſtorical Faith muſt be diſtinguiſhed from juſtifying and ſaving Faith.

Q. *What is faith Hiſtorical?*

A. Hiſtorical faith ſtands in the certainty of the mind, and believes God ſpeaking in his Word.

Q. *What is Faith juſtifying?*

A. Juſtifying and ſaving Faith contains the perſwaſion and confidence of the heart, whereby we not only believe the Word of God to be the chief Truth, but alſo do imbrace it as containing the chief good of man, Jam. 2. 19. John 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12.

Q. *Why are they to be diſtinguiſhed?*

A. Becauſe all things in Scripture are not alike to be believed, neither do the ſame Arguments ſerve to beget each Faith.

Q. *What is the fourth Rule?*

A. 4. Concerning the Scripture, we muſt put difference between the Doctrine therein contained, and the Writing.

Q. Why is this to be obſerved?

A. Becauſe the Sign is for the Senſe, and the Knowledg and Faith of both is not alike neceſſary. The Doctrine was ever neceſſary to be believed, the manner of revealing was not always, John 8. 24.

Q. What is the fifth Rule?

Q. 5. Of Doctrines ſome are ſimply neceſſary to Salvation, containing the main Grounds and chief Heads of Chriſtian Religion; others are Expoſitions, or Amplifications of the ſame, very profitable, but not of ſuch neceſſity, 1 Cor. 3. 12, 13. Col. 2. 18, 19. Phil. 3. 15.

Q. What is the ſixth Rule?

A. 6. A diſtinction is to be put between the Scripture generally conſidered, in reſpect of the manner of Revealing, and between the number and order of the Books.

Q. Why is this to be noted?

A. It being one thing to believe that the will of God is now fully and wholly committed to Writing; another that this is the diſtinct order, and preciſe number of Books.

Q. What is the ſeventh Rule?

A. A difference is to be made between the chief Authour of a Book, and the Inſtrument thereof, 1 Cor. 12. 3. Mat. 10. 20.

Q. *Why is this to be noted?*

A. Because it is one thing to believe that God is the Authour of this or that Book; Another to believe that it was Written by this or that Scribe, or Amanuensis.

Q. *What is the eighth Rule?*

A. 8. The substance of Doctrine necessary to Salvation contained in Scripture, is to be believed with an Express, Historical, and saving Faith: But the number and order of Books is to be believed with Faith Historical.

Q. *What is the first Argument to prove the Scriptures to be the Word of God?*

A. † The Testimony of the Church.

† By the Church we understand not the Pope, whom the Papists call the Church Virtual; not his Bishops and Cardinals met in general Council, whom they call the Church Representative; but the whole company of Believers, who have professed the true Faith; whether those who received the Books of holy Scripture from the Prophets and Apostles, or those who lived after.

Q. *Under the name of the Church, do you comprehend the Prophets and Apostles?*

A. Under the name of the Church we comprehend not the Prophets and Apostles, as they were immediately chosen and called to be the Pen-men of Holy Scripture.

Q. *Why so?*

A. Be-

A. Becauſe they wrote not as Men in the Church, but above the Church.

Q. *How is this Teſtimony of the Church conſidered?*

A. This Teſtimony of the Church is conſidered. 1. Of the Jews. 2. Of the Chriſtians.

Q. *What Books did the Jews receive?*

A. The Church of the Jews profeſſed the Doctrine, and received the Books of the Old Teſtament, and teſtified of them that they were Divine.

Q. *What things give force to this Teſtimony?*

A. To the Teſtimony of the *Jews*, theſe things give force.

1. To them were committed the Oracles of God, Rom. 3. 2.

2. In great miſery they have conſtantly confeſſed the ſame, when as by the only denying thereof, they might have been partakers both of Liberty and Rule.

3. Notwithſtanding the high Prieſts and others, who perſecuted the Prophets while they lived, yet they received the Writings as Prophetical and Divine.

4. Since obſtinacy is come to *Iſrael*, notwithſtanding their great hatred to the Chriſtian Religion, the Holy Scripture of the Old Teſtament is kept pure and uncorrupt amongſt them, even in thoſe places which do evidently confirm the truth of Chriſtian Religion, Iſa. 53. 3,4,5, *&c.*

Q. *What did the Chriſtian Church receive?*

A. The Chriſtian Church hath embraced the Doctrine of God, and received the Books both of the Old and New Teſtament.

Q. *What things give weight to this Teſtimony?*

A. To the Teſtimony of Chriſtians two things give force. 1. Their great conſtancy. 2. Their admirable and ſweet conſent: For in other matters we may obſerve differences in Opinions; in this a ſingular and wonderful agreement.

Q. *How many wayes is this Teſtimony of the Church conſidered?*

A. This Teſtimony of Chriſtians is conſidered three wayes. 1. Of the Univerſal Church, which from the begi ning thereof until theſe times, profeſſing the Chriſtian Religion to be Divine, doth alſo profeſs that theſe Books are of God. 2. Of the ſeveral Primitive Churches, which firſt received the Books of the Old Teſtament, and the Epiſtles written from the Apoſtles, to them their Paſtors, or ſome they knew, and after delivered them under the ſame Title, to their Succeſſours and other Churches. 3. Of the Paſtors and Doctors, who (being furniſhed with skill, both in the Tongues and matters Divine) upon due Trial and Examination have pronounced their Judgment, and approved them to the People committed to their charge.

Q. *Of what force is this Teſtimony?*

A. This Teſtimony of the Church is of great weight and importance. 1. It is profitable to pre-

prepare the Heart, and to move it to believe. 2. It is of all humane Teſtimonies (whereby the Authour of any Book that hath, is, or ſhall be extant, can be proved) the greateſt, both in reſpect of the Multitude, Wiſdom, Honeſty, Faithfulneſs of the Witneſſes, and the Likeneſs, Conſtancy, and Continuance of the Teſtimony it ſelf. 3. But this Teſtimony is only humane. 4. Not the only, nor the chief, whereby the Truth and Divinity of the Scripture is confirmed. 5. Neither can it be the ground of Divine Faith and Aſſurance.

Q. *What is the ſecond Argument to prove the Scriptures to be the Word of God?*

A. The conſtancy of Saints.

Q. *What things give weight to this Argument?*

* *A.* (1.) The Saints of God of all ſorts and conditions, Noble, Baſe, Rich, Poor, Learned, and Unlearned, Old, Young, Married, Unmarried, *&c.* (2.) Have ſuffered the moſt grievous Torments, Uſual, Unuſual, Speedy, ſlow, even what Hell could invent, or Mans malice find out, for the defence of this Truth. (3.) All theſe things a number numberleſs endured. And (4.) That with great conſtancy and joy, even with a cheerful heart and merry countenance, ſo that none can think they ſuffered out of Weakneſs, Pride, Vain-glory, or Diſcontent.

Q. *What is the force of this Argument?*

A. This patient ſuffering of the Martyrs is not

Teſti-

Testimony meerly humane, but partly Divine: For that courage and cheerfulness which they shewed in the midst of all torments, was not from Nature, but from Above.

Q. *What is the third Argument to prove the Scripture to be the Word of God?*

A. Miracles wrought to confirm the Truth.

Q. *What things give force to this Argument?*

A. ‖ Many and great wonders, such as Satan himself cannot imitate, such as exceed the power of any, yea of all the Creatures in the world, such as the malicious enemies of Gods truth, could not deny to be Divine, hath the Lord openly wrought by the hands of *Moses*, the Prophets and Apostles, for the confirmation of this Truth, Num. 11. 9. and 20. 10. Exod. 19. 16. 1 Kings 17. 24. Mark 16. 20. Heb. 2. 4. John 5. 36. and 9. 30, 33. Acts 5. 12.

Q. *What is the strength of this Argument?*

A. These miracles were sufficient to confirm the divinity of this Truth, and Writing, to them who were Eye-witnesses thereof, Heb. 2. 3. John 20. 20. Judg. 2. 7. 10. The undoubted and clear Naration of them, is to us an invincible Argument thereof.

Q. *What is the fourth Argument to prove the Scripture to be the Word of God?*

A. The Antiquity thereof.

Q. *How doth this prove the Scriptures to be the Word of God?*

A. That which is moſt ancient, is moſt true and Divine; the pureſt Religion is before all others.

Q. Why ſo?

A. 1. There muſt needs be a Law before Tranſgreſſion. And 2. A Commandment given unto man before there could be place for the Devil to tempt him.

Q. How may the antiquity of the Scripture be proved?

A. The Religion taught in Scripture is of greateſt Antiquity, becauſe the Doctrine of the Creation and Fall there handled, in all other Stories whatſoever is omitted.

Q. How elſe?

A. By 5. ‖ the Stile, † *l* 6. Efficaſie. 7. Sweet *m* * conſent, 8. Admirable *n* ‖ Doctrine, 9. Excellent *o* † end, and 10. The Witneſs *p* * of the Scripture it ſelf: *k* Gen. 17. 1. Pſal. 50. 1. Iſa. 44. 24. Exod. 20. 1, 2. 1 Cor. 11. 23. John 3. 36. 1 Cor. 1. 23 Joel 1. 1, 2. *l* Pſal. 12. 8. Rom. 15. 4. Rom. 8. 7. Zeph. 2. 11. Zech. 13. 2. Acts 5. 39. Acts 9. 5, 20, 21. Phil. 1. 12, 13. Rom. 15. 19. 2 Cor. 4. 8, 9, 10. *m* Gen. 3. 15. and 49. 10 Iſa. 9. 6. Dan. 9. 24: Mat. 1. 18. Acts 10. 43. Pſal. 119. 129, 138, 172. Deut. 4. 5, 6. *o* John 20. 31. *p* 2 Tim. 3. 16. 2 Pet. 1. 19.

Q. What is the fifth Argument to prove the Scriptures to be the Word of God?

A. The Stile thereof.

Expoſ.

Expoſ. || Q. *What underſtand you by the Stile?*

A. By the Stile of the Scripture we underſtand not the External ſuperficies of Words, but the whole Order, Charecter, Frame, and Comprehenſion, which fitly agreeth to the dignity of the Speaker, and nature of the Argument, and is tempered according to the Capacity and Condition of them for whoſe ſake it was written.

Q. *Had not every Prophet and Apoſtle a peculiar Stile?*

A. Every Prophet and Apoſtle almoſt had a peculiar Stile; *Eſay* is Eloquent, Sweet, and more Adorned; *Solomon* Accurate; *Jeremiah* Vehement, and more Rough; *Amos* Simple, but all are Divine.

Q. *What things declare the Majeſty of the Stile?*

A. Theſe things declare the Majeſty of the Stile.

1. The Titles that the Authour of the Holy Scripture doth juſtly challenge unto him, the which import independency of Nature, Exod. 3. 14. Supreminency of Power, and Soveraignty, Pſal. 50. 1, 2. Excellency both of Properties and Works, Gen. 17. 1. Iſa. 42. 5. and 40. 22, 26.

2. The manner uſed in Teaching, Commanding, Promiſing, and Threatning.

Q. *What manner is uſed in Teaching?*

A. Things above Reaſon, hidden Myſteries, ſuch as exceed all humane Capacity, are Unfolded, with-

without all Argumentation or Furniture of perſwaſion, 1 Cor. 2. 7. and we are required to underſtand and believe them, relying upon the truth and credit of the Revealer.

Q. *What manner is uſed in Commanding?*

A. In giving the Law, no Proem is uſed, but, *Thus ſaid the Lord*; no Concluſion, but, *The Lord hath ſpoken*, Exod. 20. 1, 2. Commandments of which no reaſon can be rendred, are enjoyned, Gen. 2. 17. And that which a natural man would account Fooliſhneſs, is Peremptorily and with great ſeverity required, John 3. 36. 1 Cor. 1. 23, 24. No Argument being brought to perſwade or confirm the Equity of thoſe Commands; but only the will of the Commander.

Q. *What manner is uſed in Promiſing and Threatning?*

A. Promiſes above likelihood are made; to aſſure of Performance, no reaſon is alledged, but, *I the Lord have ſpoken*, Iſa. 51. 22. and 52. 3, 4 And to encourage againſt Difficulties and Dangers, preſent Divine aſſiſtance is promiſed both as neceſſary and ſufficient, Exod. 4. 12. Joſ. 1. 9. Jer. 1. 8. Iſa. 43. 5. In the manner of Threatning alſo the like Notes of the Divinity of the Stile may be obſerved.

Q. *What further particulers may be obſerved herein?*

A. (1.) That without reſpect of Perſons, he doth

doth prescribe Laws to all men, private persons and publick Magistrates, whole Kingdoms and several Estates.

(2.) Commanding what is distastful to their Nature, and forbidding what they approve.

(3.) Promising not temporal Honour, but life everlasting if they be obedient.

(4.) Threatning not with Rack and Gibbet, but eternal Death if they disobey, Joel 1. 15. John 3. 16. 1 Sam. 12. 25.

(5.) That the Ministers of the Lord of Hosts do require attention, Faith and Obedience to whatsoever they speak in the Name of the Lord, whether it were Prophesie, Commandment, or Rebuke, whether they called to Repentance and Reformation of things amiss, or exhorted to Obedience, 1 Cor. 11. 23. Mich. 1. 2.

Q. *Is not the manner of speech in Scripture low and humble?*

A. Yes, but the low and humble manner of speech used in holy Scripture, cannot justly offend any man.

Q. *Why was it Penned in so humble a manner?*

A. (1.) It was Penned for the use and behoof both of the Learned and Unlearned, Rom. 1. 14.

(2.) Though the Phrase be plain, the Matter is high and excellent, profound and unsearchable, Hos. 8. 12. Acts 2. 11.

(3.) Easiness and plainness doth best beseem the Truth: A Pearl needs not painting, nor

Truth

Truth to be underpropped with forraign Aids, it is of it ſelf ſufficient to uphold and ſuſtain it ſelf.

(4.) It becomes not the Majeſty of a Prince, to play the Orator.

(5.) And though the Scripture be ſimple in word, it is great in power: No writings of Man, though never ſo well ſet forth, with Wit, Words, Order or depth of Learning, can ſo enlighten the Mind, move the Will, pierce the Heart, and ſtir up the Affections, as doth the Word of God.

(6.) Neither do the Scriptures want Eloquence, if the matter be well weighed: No Writing doth, or can equaliſe them in Pithineſs of Propheſying, or ferventneſs of Praying.

Q. *Give an example thereof?*

A. The Song of *Moſes*, and the beginning of *Eſay*, in variety and force of Eloquence, do far exceed all Authours, *Greek* and *Latine*, if compariſon be made betwixt thoſe places, and whatſoever is moſt excellently Indited by man, either in *Greek* or *Latine*, you may eaſily diſcern, the one was written by a Divine, the other by a humane Spirit.

Q. *What is the ſixth Argument to prove the Scriptures to be the Word of God?*

A. The Efficacy thereof.

Q. *How doth the Efficacy of this Word, demonſtrate the Divinity thereof?*

A. † The Efficacy of this Doctrine doth power-

powerfully demonstrate the Divinity thereof. (1.) For it converts the Soul. (2.) Enlightens the Eyes, Psal. 19. 7, 8. (3.) Discovers Sin, Rom. 7. 7. (4.) Convinces the Gainsayer, 2 Tim. 3. 16. (5.) Killeth and Terrifieth, 2 Cor. 3. 6. (6.) Rejoyceth the Heart, Psal. 19. 8. Psal. 119. 103. (7.) Quickneth, Psal. 119. 50. 93. (8.) Comforteth, Rom. 15. 4. (9.) Manifesteth the Thoughts, 1 Cor. 14. 25. (10.) Overthrows false Religions. (11.) Casteth down strong Holds, and the whole kingdom of Satan. (12.) Stoppeth the mouth of Oracles. (13.) Destroys Idols, 2 Cor. 10. 14. Zeph. 2. 11. Zach. 13. 2. And (14.) remains invincible notwithstanding all Opposition, Acts 5. 38, 39.

Q. *What things commend the Efficacy of this Word?*

A. These things commend the Efficacy of this Word.

(1.) The Nature thereof, is opposite to the wisdom and will of a natural man, 1 Cor. 1. 21. and 2. 14. Rom. 8. 7. and yet it hath prevailed.

(2.) It hath prevailed, not only with the gross and sottish Gentiles, who served other Gods, Gall. 4. 8. But even with the most fierce and bitter Enemies thereof, Acts 9. 5, 6. 20, 21.

(3.) The enemies who did oppose this Truth were many, mighty, and Subtile.

Q. *What was the principal enemy of this Truth?*

A. The

A. The Devil out of his hatred againſt Gods glory, and mans ſalvation, Epheſ. 6. 12.

Q. Who were his Inſtruments?

A. (1.) The Romane Emperours were his Inſtruments. (2.) The reſt of the World furthering. And (3.) The *Jews* ſtirring them up.

Q. What moved them to perſecute this Truth?

A. (1.) Their love to Falſhood and Idolatry. And (2.) Their malice againſt the Chriſtian Religion.

Q. How did they perſecute it?

A. They did with incredible Fury, and Vigilancy, labour the utter Abolition of this Truth, Acts 4. 27. and 9. 2. Mat. 10. 18. 22. John 16. 2. Acts 13. 50. and 14. 2, 5. 19. 1 Theſ. 2. 15, 16.

(4.) The Perſons whom the Lord did chuſe to be Publiſhers of this heavenly Doctrine, were (1.) In number Few. (2.) In outward appearance Simple, Rude, Baſe, and Weak. And (3.) Sometimes alſo Negligent, Mat. 4. 18, 19, 20. Luke 6. 13. 2 Cor. 4. 7, 8. Mat. 13. 25.

(5.) Theſe ſimple and weak men, ſubdued the World by Preaching the Croſs of Chriſt, and preſcribing long Suffering and Patience, 1 Cor. 2. 4. 1 Theſ. 3. 4. Acts 9. 16. 2 Tim. 3. 1, 2.

(6.) The number of all Sorts, Ages, Conditions, Sexes, and Nations, who gave credit to this Doctrine, and confirmed the ſame with the

loss of their Lives, was innumerable.

(7.) In short time a great part of the habitable World was converted, and brought to the obedience of Faith, so that St. *Paul* filled all places from *Jerusalem* to *Illyricum*, with the sound of the Gospel, Col. 1. 6. Rom. 15. 19.

(8.) The more the Truth was persecuted, the more it did prevail, Acts 8. 3, 4. Phil. 1. 14.

(9.) Though the *Jews* were wasted with many and great slaughters, yet the Scriptures did still remain safe, and intire in their custody when the *Hebrew* Language did die almost unknown, and had perished altogether, had not the Lord provided for Religion; then by the *Jews*, the deadly enemies of Christ, was the Doctrine of Christian faith preserved.

(10.) To these we may add the dreadful judgments of God, which fell upon the Persecutors of the Christian Faith; amongst whom some were forced at their last gasp, to acknowledg the Divinity of this Word: All which things do strongly confirm the Propagation, Defence and Conversation of this Truth and Doctrine, to be admirable, and of God.

Q. *What is the seventh Argument to prove the Scripture to be the Word of God?*

A. The sweet consent thereof.

Q. *How doth this consent prove the Scripture to be of God?*

A. The sweet and admirable consent which is

found

found in all and every part of Scripture, cannot be aſcribed to any but the Spirit of God; each part ſo exactly agreeing with it ſelf, and with the whole, John 5. 46.

Q. *By what inſtance may this be declared?*

A. This may ſufficiently appear by comparing the Propheſies of the Old Teſtament touching Chriſt, the calling of the *Gentiles*, and rejection of the *Jews*, with the accompliſhment of them, declared in the New, Gen. 3. 15. and 12. 2. and 49. 10. Num. 24. 17. Dan. 9. 25. Mat. 1. 18. Luke 1. 33. and 24. 27. 44. Acts 26. 22. Deut. 32. 21. Mal. 1. 10, 11. Pſal. 2. 8. and 110. 2. Acts 11. 18. Pſal. 118. 22, 23. Mat. 21. 42. Such exact conſent as here is to be found, is impoſſible to be fained of Men, or Angels, as the things foretold were removed from their knowledg and finding out, until they were revealed.

Q. *What conſiderations give weight to this Argument?*

A. Theſe conſiderations give ſtrength to this Argument.

(1. The length of time, in which this Writing continued, *viz.* From *Moſes* until *John*, which prevented all conceits of Forgery, ſince they were not written in one, nor yet in many Ages.

(2.) The multitude of Books that were written, and of Writers who were Imployed in that Service.

 (3.) The

(3.) The distance of place, in which they were Written, which did hinder that the Writers could not confer together, Jer. 2. 1, 2. and 36. 5. Ezek. 1. 1.

(4.) The silence of the Adversaries, who in all that long space mentioned, could never detect any thing in those Books, as False, or Erroneous.

Q. *What things give weight to this silence of the Adversaries?*

A. This silence is of great weight in this case, because they were Eye-witnesses of those things which our Saviour Taught, Did, and Suffered, according as it was Propheſied of him. So that they (1.) knew the Propheſies. (2.) Saw the Accompliſhment of them. And (3.) Were acquainted with that which the Apoſtles had Written.

Q. *The Prophets and Apoſtles who writ the ſame Hiſtory, diſſent one from another?*

A. If the Prophets or Apoſtles who wrote the ſame Hiſtories, do ſeem to diſſent in any Circumſtances, this doth nothing derogate from their Authority.

Q. *Why ſo?*

A. For (1.) In themſelves they differ not, the fault is our Ignorance, and Apprehention. (2.) By a right and juſt Interpretation, they may eaſily be reconciled. And (3.) The diſſonancy which ſeems to be amongſt them in ſmall things,

doth

doth free them from all ſuſpition of Fraud, and their ſweet conſent in all matters of Importance, doth convince that they wrote by the guidance of the ſame Spirit.

Q. *Declare this more particularly?*

A. (1.) If they had all written one thing, they might ſeem ſuperfluous. (2.) If each a new Hiſtory, there could appear no ſteps of conſent. (3.) When they relate the ſame Story with the ſame Circumſtances, they have their uſe, one ſometimes ſpeaking more plainly then the other. And (4.) When they agree in matter, but ſeem to diſſent in Circumſtances, the Truth is the more confirmed, an Argument of fuller Credit may be drawn out of that diſſent: For as the Heathen man obſerveth, too exact diligence is neither approved of all, neither doth it want Suſpition.

Q. *Doth not the Doctrine of the Scripture agree with all other Truth whatſoever?*

A. To this ſweet agreement of the Holy Scripture with it ſelf, it might be further added; that it agreeth with all other Truth whatſoever: There is nothing true in Divinity, which is falſe in Philoſophy, nothing in Philoſophy is repugnant to the truth in Divinity, but it may be overthrown by the principles of right and true Philoſophie.

Q. *What is the eighth Argument to prove the Scripture to be the Word of God?*

A. The excellent matter thereof.

Q. *How doth this prove the Scripture to be of God?*

A. Because the matter intreated of in Holy Scripture is Divine and wonderful.

Q. *Declare this by some particular instances?*

A. 1. It explicates unto us the Nature, Properties, and high Acts of God, purely and holily.

2. It describes the Person of Christ, so fitly, excellently, and conveniently, that if the mind of man consider it attentively, of necessity it must acknowledg, it doth exceed the reach of a finite understanding.

3. It discovers unto us the Misery and Corruption of Man by Nature, the Incomprehensible love of God in Jesus Christ towards man, that happy Reconciliation (if we may so speak) of his Justice and Mercy by his infinite Wisdom, ordaining Jesus Christ to be our Mediator.

4. And it unfolds the Covenant of Grace, which God made with man after his Fall; all which can be drawn from no Fountain, but Divine Revelation, 1 Cor. 2. 7. 10. Ephes. 3. 4, 5. Col. 1. 26.

5. The Scripture also contains the Law of God, which teacheth the duty of man, and that is wise and just, the *Gentiles* themselves being Judges, Deut. 4. 5, 6, 7.

Q. *What notes of Divinity may be observed in the Precepts?*

A. In

A. In the Precepts divers notes of Divinity may be observed. As (1.) The surpassing excellency of the Act, requiring that we should deny our selves, and lead our lives according to the appointment of the Lord, Mat. 16. 25, 25. Rom. 8. 12, 13. (2.) The wonderful equity that doth appear in every Commandment. (3.) The admirable strangeness of some Acts, which a natural man could count foolishness, yet prescribed as necessary, John 3. 36. and 8. 24. (4.) The manner how obedience is required, *viz.* that it proceed from a pure Heart, a good Conscience, and Faith unfeigned, Deut. 6. 5. 1 Cor. 13. 2. 1 Tim. 1. 5. And (5.) The protection of the Law, commanding and allowing all good, but forbidding and condemning all sin and wickedness, of what kind soever.

Q. *What example may be given hereof?*

A. Take a brief view of the Ten Commandments: are they not, (1.) Plain. (2.) Pure. (3.) Brief. (4.) Perfect. (5.) Just. (6.) Extending to all. (7.) Binding the Conscience. And (8.) Reaching to the very thoughts.

Q. *What do these commend to us?*

A. All these things commend unto us. (1.) The Justice. (2.) The Wisdom. (3.) The Holiness. (4.) The Omnipotency. (5.) The Omniscience. (6.) The Perfection. And (7.) The absolute Soveraignty of the Law-giver.

Q. *What Notes of Divinity may be observed*

in the Promises and Threatnings?

A. The Promises and Threatnings annexed to the Law, will suffer us to acknowledg none other Authour of them, but the Lord alone. For (1.) None can make them, but he, he only can give eternal Life, and inflict eternal Condemnation. (2.) These are so set together with the Commandments, as they can move none, but only the conscience of him, who doth acknowledg the Commandments to be Divine.

Q. *What is the ninth Argument to prove the Scripture to be the Word of God?*

A. The excellent end thereof.

Q. *What is the end of the Scripture?*

A. † The end of the Scripture is Divine, *viz.* (1.) The Glory of God. And (2.) The salvation of man; not Temporal but Eternal.

Q. *How may it appear that the Glory of God is the end of the Scripture?*

A. Because the Doctrines, Precepts, Prohibitions, and Narrations, are all referred to the setting forth of Gods praise.

Q. *How doth this prove that they are of God?*

A. It shews that they are from above, John 7. 18. and 5. 41. and 8. 50. 54. Gal. 1. 10. And to speak truth, what is more equal then that all things should return thither, whence they had their beginning.

Q. *How doth it appear that the salvation of man is the end of the Scripture?*

A. Be-

A. Becauſe this Word doth point out unto man. (1.) What true Bleſſedneſs is. And (2.) How he may be Reconciled unto God, being loſt by ſin.

Q. How doth this prove them to be Divine?

A. It is a firm Demonſtration to prove unto us the Divinity thereof: For (1.) What is more agreeable to the Wiſdom, Bounty, Mercy, Grace, and Power of God, then to reſtore man fallen, and to make him partaker of eternal Happineſs? And (2.) Who can ſhew unto man, how he may be admitted unto Gods favour, having offended, or direct and lead him forward into the Path of Life, but the Lord alone.

Q. What is the force of theſe Arguments?

A. Theſe Arguments are of great force whether they be ſeverally or joyntly conſidered, and do as ſtrongly prove that the Chriſtian Religion is only true, as any other reaſon can, that there was, is, or ought to be any true Religion.

Q. What is the tenth Argument to prove the Scriptures to be the Word of God?

A. The Teſtimony of the Scripture it ſelf.

Q. What are the properties of this Teſtimony?

A. * This Teſtimony of Scripture it ſelf, is (1.) Moſt clear. (2.) Certain. (3.) Infallible. (4.) Publick. And (5.) Of it ſelf worthy of Credit.

Q. Why ſo?

A. It being the Teſtimony of the Lord himſelf,

ſelf, who is in all things to be believed.

Q. *Is this Teſtimony of force to open the Eyes, or aſſure the Heart?*

A. No, for the external light of Arguments, and Teſtimonies brought to confirm and demonſtrate, muſt be diſtinguiſhed from the inward Opperation of the Holy Ghoſt, opening our Eyes to ſee the light ſhining in the Scripture, and to diſcern the ſenſe thereof, 2 Cor. 1. 22.

Q. *Theſe reaſons may convince any, be he never ſo obſtinate: But are they ſufficient to perſwade the Heart thereof?*

A. No, the Teſtimony of the || Spirit is neceſſary *q* and only *r* al-ſufficient for his purpoſe, *q* 1 Cor. 2. 14. *r* 1 John 2. 20. 27.

Expoſ. || Q. *Why is the Teſtimony of the Spirit neceſſary?*

A. Becauſe by Nature we are blind in ſpiritual things, 1 Cor. 2. 14. Mat. 15. 14. though therefore the Scripture be a ſhining Light, Pſal. 119. 105. Yet unleſs our Eyes be opened, Pſal. 119. 18. Acts 26. 18. we cannot ſee it, no more then a blind man doth the Sun, John 1. 5.

Q. *Why is the Teſtimony of the Spirit all-ſufficient?*

A. (1.) Becauſe the Spirit is the Authour of ſupernatural Light and Faith, 1 Cor. 2. 8, 9. Epheſ. 1. 17. 1 John 5. 6. 10.

(2.) By the Inſpiration thereof were the Scriptures written, 2 Pet. 1. 21.

(3.) The

(3.) The secrets of God are fully known unto, and effectually revealed by the Spirit, 1 Cor. 2. 10.

(4.) The same Law which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, Isa. 59. 21. Heb. 8. 10. For which reasons it must needs be, that the Testimony of the Spirit is all-sufficient to perswade, and assure the Heart that the Scriptures are the Word of God.

Q. What Rules must be observed to prevent mistaking herein?

A. To prevent mistaking therein, observe these Rules

(1.) The Spirit of God doth assuredly perswade our Conscience that the Scriptures are of God. (1.) By enlightning our Eyes to behold the Light. (2.) By writing the Law in our Hearts. (3.) By sealing up the promises to our Consciences. And (4.) Causing us sensibly to feel the effects thereof, 1 Cor. 2. 12. Luke 24. 45. 1 Cor. 14. 37. Jer. 31. 33. 2 Cor. 12. 2. 1 Thes. 1. 5. with 1 Thes. 2. 13. Acts 16. 14.

(2.) This perswasion of the Spirit is more certain then can be proved with reason, or expressed in words.

Q. Why so?

A. For things doubtful may be proved, but things in themselves most clear and certain,

be

be above all proof and reason, as the shining of the Sun needs not to be confirmed by Argument to him, that hath his Eyes open to see the light thereof.

(3.) This Testimony of the Holy Ghost is certain and manifest to him that hath the Spirit, but private not publique; testifying only to him who is endued therewith; but not convincing others, nor confirming Doctrines to others.

(4.) This Testimony of the Spirit is not to be severed from the Word, which is the Instrument of the Holy Ghost, and his publick Testimony.

Q. *Is it not injurious to try the Spirits?*

A. It is not injurious to try the Spirit, by the word of God, 1 John 4. 1. seeing there is a mutual Relation between the truth of the party witnessing, and the truth of the thing witnessed: And the holy Spirit, the Authour of the Scripture, is every where like unto, and doth every where agree with himself.

(5.) The Testimony of the Spirit doth not teach to assure us of the Letters, Syllables, or several words of holy Scripture, which are only a Vessel, to carry and convey that Heavenly light unto us, but it doth seal in our Hearts the saving Truth contained in those sacred Writings into what Language soever they be Translated, Ephes. 1. 13.

(6.) The

(6.) The Spirit doth not lead them in whom it dwelleth, abſolutely and at once into all truth, but into all truth neceſſary to Salvation, and by degrees, John 16. 13. with Acts 1. 6. and 11. 2.

Q. *What follows hence?*

A. Hence it follows, that holy Men partakers of the ſame Spirit, may erre in many things, and diſſent one from another in matters not Fundamental.

Q. *What are the properties of the Scripture?*

A. It is of || Divine *ſ* Authority, the Rule † of *t* Faith and Manners * *o* neceſſary, || *w* Pure, † *x* Perfect, and * *y* Plain, *ſ* 2 *Tim.* 3. 16. *t Eccl.* 12. 10. *Gal.* 6, 16. *u Rom.* 10. 14. *w Pſal.* 12. 6. *x Pſal.* 19. 7. *y Prov.* 8. 9.

Expoſ. || Q. *What is the Divine Authority of holy Scripture?*

A. Such is the excellency of the holy Scripture, above all other Writings whatſoever, 2 Tim. 3. 15. 1 Pet. 1. 19. That it ought to be credited in all Narrations, Threatnings, Promiſes, or Propheſies, 1 Tim. 1. 15. Heb. 11. 11, 2 Pet. 1. 19. And obeyed in all Commandments, Job 22. 22. Jer. 13. 15. Rom. 1. 5.

Q. *Whence hath it this Authority?*

A. From God the Authour thereof, he being of incomprehenſible Wiſdom, Pſal. 147. 5. great Goodneſs, Exod. 18. 9. Pſal. 34. 8. Rom. 11. 22. Abſolute Power and Dominion, Gen. 17. 1. Pſal. 50. 1, 2. And Truth that can neither de-

ceive

ceive not, be deceived, Rom. 3. 4. Titus 1. 2. Heb. 6. 18.

Q. *Doth the Authority of the Scripture wholly depend upon God?*

A. The Authority of the Scripture doth only and wholly depend upon God the Author of it.

Q. *May not one part of Scripture be preferred before another?*

A. Though one part may be preferred before another, in respect of excellency of Matter and Use, Cant. 1. 1. 1 Tim. 1. 15. Yet in Authority and Certainty every part is equal.

Q. *Is any other Writing of equal Authority to the Scripture?*

A. Only Scripture is of Divine Authority, Gal. 1. 8. Mat. 17. 5. 1 Cor. 11. 23.

Q. † *How may it be proved that the Scripture is the rule of Faith and Manners?*

A. Because the Scriptures are the Word of Christ, Col. 3. 16. Whose Word is upright, Eccles. 12. 10. Phil. 3. 16. The first Truth, Heb. 13. 8. Received by immediate, divine Revelation, 2 Pet. 1. 21. And delivered to the Church, sufficient to make the Man of God perfect in all good Works, 2 Tim. 3. 16, 17. The Treasury whence all Doctrines must be taken, 1 Pet. 4. 11. Acts 26. 22. Luke 16. 29. The Touchstone whereby they must be tried, Acts 17. 11. Isa. 8. 20. Without which, Errour is Doctrine, and Manners is unavoidable, Mat. 22. 29.

Q. *How*

Q. *How is the Word neceſſary in reſpect of ſubſtance?*

A. ‖ In reſpect of ſubſtance the Word of God was alwayes neceſſary, Epheſ. 2. 20. without which we could, (1.) Neither know. (2.) Nor worſhip God aright, Heb. 11. 3. 6. Mat. 22. 29. John 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luke 24. 26, 27.

Q. *How is it neceſſary in reſpect of the manner of Revealing?*

A. In reſpect of the manner of Revealing in Writing, the Scriptures were neceſſary, ever ſince it pleaſed God after that manner to make known his Will, Deut. 17. 18. Joſh. 1. 8. Rom. 15. 4. Luke 1. 3. Jude *v.* 3. And ſo ſhall be to the end of the World, 1 Cor. 10. 11. Rev. 22. 18.

Q. *How is the Scripture pure?*

A. ‖ This bleſſed Word of God is free from all, even the leaſt ſtain of Folly, Errour, Falſehood, or Unjuſtice, Pſal. 119. 138. 140. Prov. 30. 5. John 17. 17. All things being laid down holily and truly, both for Subſtance, Circumſtance, and manner of Speaking, Pſal. 51. 1. Mat. 1. 25.

Q. *What is the perfection of the Scripture?*

A. † Whatſoever was, is, or ſhall be neceſſary, or profitable to be Known, Believed, Practiſed, or Hoped for, that is fully comprehended in the Books of the Prophets and Apoſtles, Luke 16. 29, 31. John 5. 39. Rom. 15. 4. Gal. 1. 8, 9. 2 Tim. 3. 15, 16, 17.

Q.

Q. *What things are to be observed, that the perfection of the Scripture might more easily appear?*

A. The perfection of the Scripture will more plainly appear, if we consider, (1.) That Religion for the substance thereof was ever one, and unchangeable, Heb. 13. 8. Ephes. 4. 5. Jude 3. Acts 26. 22. Tit. 1. 1, 2.

(2.) The Law of God written by *Moses* and the Prophets, did deliver whatsoever was needful for, and behooveful to the salvation of the *Israelites*, Deut. 4. 2. and 12. 32. Psal. 1. 2. Mal. 4. 4. Hos. 8. 12. Luke 10. 26.

(3.) Our Saviour made known unto his Disciples the last and full Will of his Heavenly Father, John 14. 26. and 15. 15. and 16. 13. and 1. 18. And what they received of him, they faithfully Preached unto the World, Acts 20. 27. 1 Cor. 15. 1, 2, 3. Gal. 1. 8. 1 John 1. 3. And the Sum of what they Preached, is committed to Writing, Acts 1. 1. 2 John 20. 31. 1 John 5. 13. with Acts 8. 5. 1. 1. Cor. 2. 2. Rom. 10. 8, 9, 10.

(4.) There is nothing necessary to be known of Christians, over and above that which is found in the Old Testament, which is not plainly, clearly and fully set down, and to be gathered out of the Writings of the Apostles and Evangelists.

Q. *Is the holy Scripture perfect, or the particular Books thereof?*

A. In

A. In the whole body of the Scripture, all Doubts and Controverſies are perfectly decided, Iſa. 8. 20. Mat. 22. 39, 40. Deut. 17. 8, 9, 10, 11, 12. 2 Tim. 3. 16, 17. And every particular Book is ſufficiently perfect for the proper end thereof.

Q. *What uſe is to be made hereof?*

A. Unwritten Traditions, 1 Cor. 4. 9. New Articles of Faith, Jer. 7. 31. and 19. 5. And new Viſions and Revelations, are to be rejected, Heb. 1. 1. John 4. 25. John 15. 15. and 16. 13. with Mat. 28. 19. 2 Cor. 3. 6, 8, 11. with Heb. 8. 13.

Q. *How is the Scripture eaſie?*

A. *In themſelves the whole Scripture is eaſie, Pſal. 119. 105. 2 Pet. 1. 19. Prov. 14. 6. Such excellent matter could not be delivered in more ſignificant, and fit words, Acts 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifeſt, 2 Pet. 3. 16.

Q. *What Rules are to be obſerved touching the plainneſs of Scripture in reſpect of us?*

A. (1.) The *Gentiles* by Nature have the Law written in their Hearts, Rom. 2. 14. (2.) But to a natural man the Goſpel is obſcure, accounted fooliſhneſs, 1 Cor. 1. 21. and 2. 14. (3.) Things neceſſary to Salvation are ſo clearly laid down, that the ſimpleſt, indued with the Spirit, cannot be altogether ignorant of the ſame, Iſa. 54. 13. John 6. 45. Deut. 30. 11. Mat. 11. 25.

2 Cor. 4. 3. (4.) But to them who are in part illightned, 1 Cor. 13. 12. many things are obscure and dark, 1 Cor. 13, 9.

Q. *Why are many things in Scripture obscure and dark to them who be in part illightned?*

A. (1.) To tame the pride of mans Nature, 2 Cor. 12. 7. (2.) To work in us a reverence to the Scripture, 2 Pet. 3. 16, 17, 18. (3.) To stir us up with care and diligence to Read, Pray, Hear, &c. and use Gods means to grow in knowledg, Prov. 34. 5. And (4.) to acknowledg that all heavenly Wisdom doth come from above, Prov. 2. 6. Jam. 1. 5. 1 Kings 3. 9. Job 28. 23.

Q. *For what end was the Scripture written?*

A. To 2 (1.) Teach. || (2.) Instruct. (3.) Convince. (4.) Correct. And (5.) Comfort. 2 *Tim.* 3. 16, 17. *Rom.* 15. 4.

Expos. || Q. *In what doth the Scripture Teach, Instruct, Convince, Correct, and Comfort?*

A. In that it doth (1.) Teach sound Doctrine, (2.) Disprove Errour. (3.) Correct Iniquity. (4.) Instruct to Righteousness. And (5.) Comfort in the Path of Holiness, 1 Tim. 1. 10, 11. Tit. 2, 12. 1 Thes. 3. 3, 4. Heb. 12. 1, 2.

Q. *How is it to be proved that the Scripture was written for these ends?*

A. Because it was given to shew unto man the way of Life and Salvation.

Q. *Why was the Scripture given to Teach and Instruct?*

A. Be-

A. Because Faith and Obedience is the way to Happiness, and the whole duty of man is Faith working by Love, which man could not learn of himself, Rom. 1. 5. Tit. 1. 1, 2. 2 Tim. 1. 13. Gal. 5. 6. and 6. 15.

Q. Why was it given to convince and correct?

A. Because the way to Happiness is assaulted. (1.) With Ignorance. (2.) Errour. (3.) Superstition. And (4.) Prophaneness, 1 Tim. 1. 6. 19, 20. 2 Pet. 2. 1, 2, 3.

Q. Why was it given to comfort?

A. Because the same way to Happiness is beset with many Afflictions, 2 Tim. 3. 12.

Q. Doth the knowledg of the Scriptures belong unto all men?

A. Yea: || All men are not only allowed, *a* but exhorted and *b* commanded to Read, Hear, and *c* understand the Scripture, *a John* 5. 39. *b Deut.* 17. 18, 19. *Rev.* 1. 3. *Acts* 8. 30.

Expos. || *Q. Why are the Scriptures to be Read and understood of all men?*

A. (1.) Because the Scriptures teach the way of Life, Prov. 2. 9. Luke 16. 29. Acts 24. 14. and 13. 46. 11. Psal. 16. 11. John 6. 6. 8. (2.) Set forth the Duties of every man in his place and estate of Life, Deut. 17. 17, 18, 19, 20. Josh. 1. 8. Psal. 119. 24. 2 Chron. 23. 11. 1 Tim. 4. 14. and 5. 1. *&c.* 2 Tim. 3. 16, 17. (3.) Are the ground of Faith, Rom. 4. 20. 2 Chron. 20. 20. 1 Tim. 1. 15. (4.) The Epistle of

God sent to his Church, Hos. 8. 12. Rev. 2. 1. 8, 12. (5.) His Testament wherein we may find what Legacies he hath bequeathed unto us, 2 Cor. 3. 14. 16. Heb. 10. 16. John 14. 17. (6.) The Sword of the Spirit, Ephes. 6. 17. (7.) Being known and imbraced, make a man happy, Psal. 119. 97, 98. Luke 10. 42. and 16. 29. Psal. 1. 2. Rev. 1. 3. But (8.) Neglected or contemned, plunge men into misery, Heb. 2. 3. Mat. 22. 29. Psal. 50. 16.

Q. *What sorts of men ought to read the Scripture?*

A. All men of what Age, Estate, Quality, or Degree soever, ought to acquaint themselves with the Word of God, 1 John 2. 15, 15. Psal. 119. 9. Acts 17. 11. Deut. 6. 7. Acts 18. 25. 28.

Q. *What motives may encourage the weak to Read, and the strong also?*

A. (1.) Because it was given of God, for the benefit and behoof of all sorts, Rom. 1. 14. (2.) It being Milk for Babes, and Meat for strong men, 1 Cor. 3. 1, 2. Heb. 5. 13. (3.) It being plain and easie to instruct the simple, Prov. 1, 4. Psal. 19. 7. and full of hidden Wisdom to exercise the strong, and satisfie the wise, Col. 2. 3. 1 Cor. 2. 7. Prov. 1. 5. (4.) That both sorts may be able to try the Spirits, 1 John 4. 1. (5.) Be wise unto Salvation. And (6.) Grow rich in all spiritual Knowledg and Understanding, Col. 1. 10, and 2. 2. and 3. 16.

Q. *The*

Q. *The Scriptures are written in* Hebrew *and* Greek, *how then ſhould all men read and underſtand them?*

A. They ought to be *d* tranſlated ‖ into known Tongues, *e* and † Interpreted, *d* 1 *Cor.* 14. 18, 19. *e Neh.* 8. 8. *Acts* 8. 35.

Expoſ. ‖ Q. *Why are the Scriptures to be tranſlated into a known Tongue?*

A. (1.) Becauſe the Prophets and Apoſtles preached their Doctrines to the People and Nations in their known Languages, Jer. 36. 15, 16. Acts 2. 6. (2.) Immediately after the Apoſtles times, many Tranſlations were extant. (3.) All things muſt be done in the Congregation unto edifying, 1 Cor. 14. 26. But an unknown Tongue doth not edifie, Gen. 11. 4. And (4.) All are commanded to try the Spirits, 1 Theſ. 5. 21., 1 Cor. 10. 15.

Q. † *Why are the Scriptures to be interpreted?*

A. Becauſe the expounding of Scriptures is, (1.) Commanded by God, 1 Cor. 14. 1, 2, 3, 4. and 3. 39. And (2.) Practiſed by the Godly, 1 Cor. 4. 16. 21. and 24. 27. Mat. 1, 23. 1 Cor. 14. 19. (3.) It is profitable both for the unfolding of obſcure places, Neh. 8. 8. and applying of plain Texts, 1 Cor. 11. 23, 24. 28, 29.

Q. *In what things doth it ſtand?*

A. It ſtands in two things. (1.) In giving the right Senſe, Mat. 13. 38. Acts 2. 29, 30. Gal. 3. 16. (2.) In a fit Application of the

same, Acts 2. 16. and 1. 16. 1 Cor. 14. 24. 2 Pet. 1. 12.

Q. *Is the sense of the Scripture one, or manifold?*

A. Of one place of Scripture, there is but one proper and natural Sense, though sometimes things are so expressed, as that the things themselves do signifie other things, according to the Lords Ordinance, Gal. 4. 22. 34. 24. Exod. 12. 46. with John 19. 36. Psal. 2. 1. with Acts 2. 24, 25, 26.

Q. *Are we tied to the Exposition of Fathers?*

A. We are not tied to the Exposition of Fathers or Councels, for the finding out of the sense of the Scripture, Rom. 3. 4. Mat. 5. 27, 28. 31, 32, 33, 34. 38, 39. 43. 44.

Q. *Who is the faithful Interpreter of the Scripture?*

A. The Holy Ghost speaking in the Scripture, is the only faithful Interpreter of the Scripture, Luke 1. 70. 1 Cor. 2. 10, 11. John 14. 26. Isa. 55. 4.

Q. *What be the means to find out the true meaning of the Scripture?*

A. The means to find out the true meaning of the Scripture: Are (1.) Conference of one place of Scripture with another, 2 Sam. 24. 1. with 1 Chron. 21. 1. Isa. 65. 1, 2. with Rom. 10. 20, 21. Mich. 5. 2. with Mat. 2. 6. Mat. 26. 34. with Mark 14. 30. (2.) Diligent consideration of the scope and circumstances of the place,

place, Mat. 22. 31, 32. Acts 2. 29. As the occaſions and coherence of that which went before, with that which followeth after. (3.) Conſideration of the matter whereof it doth intreat, 1 Cor. 11. 24, 25, 26. And circumſtances of Perſons, Times, and Places, Acts 13. 36, 37. And (4.) Conſideration, whether the words be ſpoken figuratively or ſimply; for in figurative ſpeeches, not the outward ſhew of words, but the ſenſe is to be taken, John 15. 1. Mat. 26. 26. John 14. 6. Exod. 12. 11. John 6. 35. 1 Cor. 10. 16. And (5.) Knowledg of the Arts and Tongues wherein the Scriptures were Originally written, 1 Cor. 12. 10. Acts 2. 3, 4. But (6.) alwayes it is to be obſerved, that obſcure places are not to be expounded contrary to the rule of Faith, ſet down in plainer places of the Scripture, Rom. 2. 18. 20. and 12. 6. 2 Tim. 1. 13. Acts 13. 33, 36, 37. Rom. 9. 7.

Q. *What doth the Scripture eſpecially teach us?*

A. The ſaving *f* knowledg || of God, † and Jeſus Chriſt, *f John* 17. 3. Col. 2. 1, 2.

Expoſ. Q. *Why is Knowledg neceſſary?*

A. (1.) Becauſe Knowledg is the ground of Obedience, 1 Chron. 28. 9. Acts 26. 18. (2.) A rich gift of Grace, Mark 4. 11. (3.) The firſt grace that God giveth unto his Children, 1 John 2. 20. 27. and 5. 20. John 16. 4. and 6. 63. (4.) The foundation of all other graces, Prov. 19. 2. Pſal. 9. 10. Hoſ. 4. 6. Iſa. 11. 9.

(5.) The guide of our affections, and director of our actions, Pſal. 119. 9. 100, 101. Prov. 2. 10, 11, 12. Iſa. 30. 21. (6.) Without which zeal is little worth, Rom. 10. 2. ſacrifice was vain, Hoſ. 6. 6. And devotion was but ſuperſtition, Acts 17. 22, 23.

Q. *When is it ſaving?*

A. When it is made by the work of the Holy Ghoſt, to be effectual to ſincere Faith Love, Fear, and Obedience, it is ſaving, John 17. 3. Iſa. 53. 11.

Q. *Why muſt we know God?*

A. ‖ We muſt know God, (1.) Becauſe otherwiſe we cannot deſire, John 4. 10. (2.) Obey, 1 John 2. 4. Nor (3.) have communion or fellowſhip with him, 1 John 1. 5. 6, 7.

Q. *Why muſt we know Chriſt?*

A. † We muſt know Chriſt, (1.) Becauſe ſin hath made a ſeparation between God and us, Iſa, 59. 2. So that we cannot be received into Gods favour, or have communion with him, without a Mediator, Epheſ. 1. 3. 5. Rom. 3. 25. Epheſ. 2. 18. 1 John 2. 1, 2. Heb. 10. 21, 22. John 14. 6.

2. And God in Chriſt, or God and Chriſt, is the object of Chriſtian Religion, Col. 3. 17. 1 Pet. 1. 21. Iohn 14. 1. Heb. 1. 6.

Q. *How doth it appear that this knowledg is excellent?*

A. 1. Becauſe Chriſt is the Image of the inviſible

viſible God, Col. 1. 15. The brightneſs of his Glory, and the expreſs Image of his Perſon, Heb. 1. 3.

2. In whom, with open Face we behold, as in a Glaſs, the Glory of the Lord, 2 Cor. 3. 18. John 14. 9.

3. In whom are hid all the Treaſures of Wiſdom and Knowledg, Col. 2. 3.

Q. *How may it appear that the knowledg of God and Chriſt is ſufficient?*

A. (1.) Becauſe the Apoſtles, who Preached unto the World the whole Counſel of God neceſſary to Salvation, did Preach nothing, Acts 8. 5. Rom. 10. 8, 9. Acts 28. 31. Did deſire to know nothing, but Jeſus Chriſt, and him Crucified, 1 Cor. 2. 2. Phil. 3. 8. (2.) Of him they wrote, that our joy might be full, 1 John 1. 4. And (3.) The Lord, who forbids us to glory in any thing beſide, doth command us to glory in this, that we know him in Chriſt, Jer. 9. 23. 1 Cor. 1. 30, 31.

Q. *What be the properties of this Knowledg?*

A. This Knowledg is. (1.) Neceſſary. (2.) Eaſie. (3.) Excellent. (4.) Sufficient. (5.) Sound. And (6.) Comfortable, 2 Cor. 4. 3, 4. Acts 8. 8.

Q. *How may it be proved that there is a God?*

A. 1. By the *g* || Works and † *h* Wonders which are ſeen, 3. The Teſtimony *i* of * Conſcience. The 4. *k* Powers || of the Soul. And the

the 5. *l* Practises † of Satan, *g Psal.* 19. 1, 2. *Isa.* 41. 23. *Rom.* 1. 20. *Acts* 14. 17. *Job* 12. 7, 8, 9. *h Exod.* 8. 19. and 9. 16. *i Rom.* 2. 15. *Isa.* 33. 14. 5. and 53. 5. *k Zach.* 12. 1. *Psal.* 94. 8, 9, 10. *l Rev.* 12. 7, 10.

Expos. || Q. *What reasons may be drawn from the Works of God, to prove that there is a God?*

A. 1. The first Creature was made of nothing, otherwise it could not be subject to change and alteration: And all Creatures are Finite, Compound, Imperfect, unable to make or sustain themselves, therefore of necessity there must be a first cause, in power Infinite, most Perfect, and of it Self, that gives being and continuance unto all things.

2. Nothing can be the cause of it self: For then it should be both the cause and the effect, both before and after it self, therefore all things have their beginning from one first, and supream cause, which is God.

3. Amongst things Created, we may observe a Series of causes, and an order in the things themselves; but order is from one first, and leads us unto one first.

4. All things, even things without life, sense, and reason, which cannot move voluntarily, or intend an end, are directed orderly unto an end; therefore there is one Wise, Good, and chief Directer of all things, which is God.

5. The Greatness, Perfection, Multitude, Variety,

riety, and concord of things Exiſting; the form, and continual ſuſtentation of the World, do ſhew that all things do depend upon ſome one, wiſe, and perfect good, from whom they have their being and preſervation.

Q. † *What underſtand you by wonders?*

A. By Wonders we underſtand viſible and apparent Works, extraordinarily wrought, not only above the ordinary courſe of Nature, but ſimply above the power of Nature.

Q. *How many wayes may Works be above the power of Nature?*

A. Two wayes, either in reſpect of the work it ſelf, or the manner of doing.

Q. *How do theſe Wonders prove that there is a God?*

A. Theſe effects do convince, that there is an Infinite power that is above, and doth over-rule all things: For every principal and primary cauſe is more excellent then the effects thereof.

Q. * *What are the acts of Conſcience in reſpect of things paſt?*

A. The Conſcience doth, (1.) Regiſter. (2.) Bring to Remembrance. And (3.) Bear witneſs of the Cogitations, Words, and Actions of all Men.

Q. *What are the acts of Conſcience in reſpect of things well done?*

A. It doth, (1.) Excuſe. And (2.) Comfort in Well-doing, againſt the Diſgraces, Slanders,

ders, and Perſecutions of the World.

Q. *What are the acts of Conſcience in reſpect of things done evil?*

A. (1.) It doth Accuſe. And (2.) Terrifie for ſin ſecretly committed, which never did, nor ſhall come into the knowledg of Men.

Q. *What are the acts of Conſcience in reſpect of things to be done?*

A. (1.) It doth incite to Holineſs. And (2.) Curb and bridle from Iniquity.

Q. *How do theſe acts prove that there is a God?*

A. This is a manifeſt Token, and Proof, that there is a ſupream Judg, who hath given a Law binding the Conſcience, doth obſerve all our Thoughts, Devices, Words, and Works, and will call us to an account and reckoning.

Q. || *What Arguments may be brought from the powers of the Soul, to prove that there is a God?*

A. (1.) The Soul is a ſpiritual, inviſible, and immortal ſubſtance, endued with power to underſtand and will; but the Soul and the power thereof, is not of and from it ſelf: Therefore it muſt proceed from another cauſe, which is Power, Wiſdom, and Underſtanding it ſelf, and that is God.

(2.) In the underſtanding there are certain Principles, whereby it diſcerneth Truth nnd Falſhood, Good and Evil; this gift man hath not of himſelf, therefore it ſprings from a ſupream and moſt wiſe Underſtanding, the Principal cauſe

cauſe being evermore excellent then the effect.

(3.) The Mind is not ſatisfied with the Knowledg, nor the Will with the poſſeſſions of all things in this World, but ſtill they ſeek, and earneſtly thirſt after ſome higher good: There is therefore a Soveraign truth and chief good, which being perfectly known and enjoyed will give contentment.

(4.) By the power and faculties of the Soul, man is capable of Happineſs, or of the chief Good: But in vain ſhould he be made capable thereof, if there were not a chief Good to be poſſeſſed and enjoyed.

Q. † *How does the practiſes of Satan prove that there is a God?*

A. (1.) By the aſſaults and ſuggeſtions of Satan, we feel there is a Devil, may we not certainly conclude that there is a God?

(2.) Satan labours by all means to extinguiſh the Light of the Goſpel, to lead men on in Ignorance, Errour, and Prophaneneſs, and to turn them out of the Path of Holineſs: Now why ſhould Satan war thus againſt God, his Word, and Saints? Why ſhould he ſeek Gods Diſhonour, and mans deſtruction, if there were not a God, a Law, and an everlaſting Life?

Q. *How elſe?*

A. By the ‖ conſent of Nations, † defence *m* of the Church, * ſupport and *n* comfort of the Godly, but principally by the *o* Scripture,

m Pſal.

m Psal. 9. 16. and 58. 11. *n Jer.* 33. 9. *o Isa.* 42. 8.

Expos. || Q. *How doth the consent of Nations prove that there is a God?*

A. (1.) All Nations in every Age, Time, and Place of the World, have acknowledged that there is a God.

(2.) The *Gentiles* could not endure him, who denied a Divine power.

(3.) They adored Stocks, Stones, brute Beasts, and the baseſt Creatures, rather then they would have no Deity at all.

(4.) They were zealous and forward in the worſhip of their Idols, which ſhews that though they acknowledged not the true God, yet they knew there is a God to whom Divine worſhip is due.

(5. Such as have ſtudied to become Athieſts, could never blot this Truth out of their Conſciences, but the Majeſty of God hath affrighted, and his Terrours made them afraid.

Q. *How doth the defence of the Church prove that there is a God?*

A. † (1.) The Deuil with great malice and fury, and ungodly men with all their might, authority, malice and policy, have laboured to find out and extirpate all thoſe that call upon the Name of the Lord Jeſus; but they have been miraculouſly hid, preſerved and defended by the Lord.

(2.) God

(2.) God hath wonderouſly fruſtrated all the devices of the wicked Enemies of his Church; but by the means they practiſed to root it out, it was encreaſed.

(3.) God fought from Heaven againſt the perſecutors of his Children, and executed upon them the fierceneſs of his diſpleaſure: Dreadful judgments did overtake many of them, and ſuch horrour fell upon ſome, that they were forced to leave their place of Favour, and Rule, and betake themſelves to a ſolitary and private life.

(4.) The Lord hath 1. Armed his Children with invincible courage and fortitude, to endure Diſgrace, Contempt, Poverty, Death, and the moſt exquiſite Torments, that Hell could invent. 2. He hath ſupported them under the burthen of an accuſing Conſcience. 3. And inwardly refreſhed them as it were ſuddenly with ſweet peace and conſolation. 4. And by the Power, Strength, and Comfort of the Holy Ghoſt, hath enabled them to ſing Pſalms in Priſon, and in the midſt of the Fire: Which Courage, Strength, and Comfort of theirs, doth plainly demonſtrate that there is a God. 5. Eſpecially if you compare it with that Fear, Faintneſs, and Unquietneſs, Vexation, and Deadneſs which is in other men, when they ſuffer any thing.

Q. *What is God?*

A. He is *p* a Spirit, having *q* his being of † himſelf, *p John* 4. 24. *q* Exod. 3. 14.

Expoſ.

Expoſ. || Q. *What mean you by this, that God is a Spirit?*

A. That God is, (1.) A Spiritual, (2.) Inviſible. And (3.) Immaterial ſubſtance, 1 Tim. 1. 17. Luke 24. 36.

Q. *What is meant by this, having his being of himſelf?*

A. † That God is without beginning, Pſal. 90. 2. and 93. 2. Iſa. 43. 12. and 44. 6. And without cauſe, Apo. 1. 8. Iſa. 41. 4. and 43. 10. and 48. 12.

Q. *What followeth hence?*

A. Therefore he is, (1.) Without Compoſition. (2.) Infinite, Pſal. 147. 5. and 145. 3. Exod. 3. 14. (3.) Eternal, Prov. 8. 20. 22. 23. Rom. 16. 26. (4.) Incomprehenſible, Exod. 33. 22, 23. 1 Tim. 6. 16. 1 Kings 8. 27. Iſa. 66. 1. And (5.) Unchangeable, Jam. 1. 17. Mal. 3. 6.

Q. *How many Gods be there?*

A. Only *r* one || God, and † three *ſ* Perſons, the Father, Son, and Holy Ghoſt, *r* Deut. 6. 4. 1 Cor. 8. 4. 6. *ſ* Mat. 28. 19. 1 John 5. 7.

Expoſ. || Q. *How may it be proved that there is but one God?*

A. (1.) There can be but one Omnipotent, Dan. 4. 35. Infinite, Eternal, moſt Perfect, firſt Cauſe, and Directer of all things. (2.) All things are referred to one Firſt, Rom. 11. 35. Apo. 1. 8. and 4. 11.

Q. *What*

Q. *What is a Perſon?*

A. † A Perſon generally taken, is one entire ſubſtance, not common to many, endued with Life and Underſtanding, Will and Power.

Q. *What is a Perſon in Trinity?*

A. A Perſon in the God-head, is the God-head reſtrained, or diſtinguiſhed by his Perſonal property, John 14. 16. and 15. 1.

Q. *Is the divine Nature common to all three Perſons?*

A. The whole divine Nature being Indiviſible, 1 Cor. 8. 6. is common to all three Perſons, Father, Son, and Holy-Ghoſt, Acts 4. 24. 2 Cor. 1: 3. John 1. 1. Rom. 9. 5. Heb. 1. 8. Num. 12. 6, 7. with Acts 1. 16. 1 Pet. 1. 11. Heb. 1. 1. Acts 4. 25. with 2 Pet. 1. 21.

Q. *What followeth hence?*

A. Whence it followeth, that whatſoever doth abſolutely agree to the divine Nature, or is ſpoken of the divine Nature by relation unto the Creatures, that doth agree likewiſe to every Perſon in Trinity, John 1. 1. Prov. 8. 22. Apoc. 1. 8. Mat. 18. 20. John 3. 13. Job 26. 13. and 33. 4. John 14. 26. Luke 1. 35.

(2.) That every Perſon in Trinity is equal in Glory, and Eternity, John 10. 30. John 17. 5. Phil. 2. 6. Epheſ. 1. 17. with John 1. 2. 14.

And (3.) That there is a more near Communion and Union between them.

Q. *Wherein ſtands this near Union and Communion?*

A. Herein

A. Herein it ſtands: (1.) Each one is in the Reſt, and with the Reſt, John 14. 10, 11. John 1. 1. And (2.) Every one doth Poſſeſs, Love, and Glorifie each other, Prov. 8. 22. 30. John 17. 5. Working the ſame things, John 5. 19.

Q. What is the Father?

A. The God-head conſidered with the Perſonal property of Begetting, is the Father, *&c.*

Q. What is the Property of the Father?

A. To be of himſelf, and *t* to || beget his Son, *t John* 1. 18. and 3. 18.

Expoſ. || Q. *Doth the divine Nature beget?*

A. The divine Nature doth neither Beget, nor is Begotten.

Q. How then doth the Father Beget his Son?

A. The Father doth Beget his Son by an Eternal and neceſſary Communication of his Eſſence, wholly and indiviſibly to his Son, which yet he wholly retaineth in himſelf, John 1. 1. Prov. 8. 22, 23.

Q. What is the Property of the Son?

A. To be *u* Begotten of the Father, *u John* 3. 18.

Q. What is the Property of the Holy Ghoſt?

A. To proceed from the *w* Father, and *x* the Son, *w John* 15. 26. *x Rom.* 8. 9. Gal. 4. 6.

Q. The Nature of God is Infinite and Incomprehenſible, how then may we conceive of him?

A. By his *y* Properties, || and by his *z* Works, *y Exod.* 34. 6, 7. *z Pſal.* 19. 1. and 8. 1. Job 36. 24, *&c.* and 37. 1. 18.

Expoſ.

Expoſ. || Q. *What is Property in God?*

A. A Property in God, is that whereby his divine Nature is known in it ſelf, and diſtinguiſhed from all other.

Q. *Do the Properties in God differ from the divine Eſſence, or one from another?*

A. The Properties of God do not really differ from the divine Eſſence, nor one of them from the other, but only in our manner of conceiving.

Q. *What followeth hereupon?*

A. Hence it followeth, that every Property in God is inſeperable and incommunicable.

Q. *What are his Properties?*

A. He is || 1. Moſt *a* Wiſe, † *b* 2. Strong, *c* * 3. Good, *d* || 4. Gracious, *e* † 5. Juſt, *f* * 6. Merciful, *g* ||7. Perfect, *h* † 8. Bleſſed, and *i* * 9. Glorious, *a Rom.* 16.27. *b Job* 12.13. *c Mat.* 19.17. *d Exod.* 33.19, *Rom.* 5.8. *e Pſal.* 145.17. *f Pſal.* 103.11. and 145.8, 9. *g Mat.* 5.48. *Job* 35.7, 8. *h Mark* 14.61. *Rom.* 9.5. *i* 1 *Cor.* 2.8.

Expoſ. || Q. *What is Wiſdom in God?*

A. Wiſdom is that whereby God doth perfectly know, (1.) Himſelf, Mat. 11.27. John 1.18. and 7.29. 1 Cor. 2.10, 11, And (2.) All Things, and Actions, 1 John 3.20. John 16.20. and 21.17.

Q. *What be the parts of Wiſdom?*

A. Two, 1. Knowledg. 2. Counſel.

Q. *How doth God know all things?*

A. By one, Heb. 4. 13. Infinite, Pſal. 139. 6. and 147. 5. Iſa. 40. 28. Eternal, Epheſ. 1. 4. Simple, Exod. 3. 14. And unchangeable Act of his underſtanding, Iſa. 46. 10.

Q. *After what manner doth God know all things?*

A. (1.) Clearly. (2.) Infallibly. And (3.) Diſtinctly, 1 Chron. 28. 2. 2 Tim. 2. 19. Pſal. 56. 8. and 147. 4. Mat. 10 30. (4.) With all their Circumſtances, 1 Sam. 23. 11, 12. Mat. 11. 21. Mat. 24. 22. John 7. 30.

Q. *What is Counſel?*

A. Counſel is Gods diſcerning a moſt wiſe reaſon of all things and actions, Epheſ. 1. 11. Prov. 8. 14.

Q. *What is ſtrength in God?*

A. Strength is that whereby God doth, whatſoever he doth will, Dan. 4. 35. Iſa. 40. 28.

Q. *In what manner doth God work?*

A. (1.) Moſt freely, Pſal. 115. 3. and 135. 6. And (2.) Without reſiſtance or wearineſs.

Q. *What doth God?*

A. Whatſoever he doth Will.

Q. *What can the Lord do?*

A. The Lord can do, whatſoever he can Will, Mat. 3. 9.

Q. *What is goodneſs in God?*

A. * Goodneſs is that whereby God being the chief Good, Mark. 10. 18. Sheweth himſelf very Good and Bountiful to all his Creatures, Pſal. 86. 5. Gen. 1. 31. Pſal. 33. 5. and 36. 6. and 145. 6.

Q. *How*

Q. How many wayes is the goodneſs of God to be conſidered?

A. Two wayes, 1. As it is in himſelf. 2. As it is exerciſed to all his Creatures.

Q. What is graciouſneſs in God?

A. ‖ (1.) Graciouſneſs is that whereby God being truly amiable in himſelf, Pſal. 86. 15. and 111. 5. (2.) Is freely bountiful unto his Creatures Rom. 3. 24. Loving and cheriſhing them tenderly, without any deſerts of theirs, Pſal. 145. 8. and 36. 3. 7. 9. Luke 1. 30.

Q. How is graciouſneſs in God conſidered?

A. 1. As it is in himſelf. 2. As it is exerciſed freely, and bountifully in his Creatures.

Q. What is juſtice in God?

A. † Juſtice is that whereby God is, (1.) True in all his ſayings, Eccleſ. 13. 10. Rom. 3. 4. And (2.) Righteous in all his doings, Gen. 18. 25. Deut. 32. 4. Job 8. 3. and 34. 10. and 36. 23. Pſal. 92. 15. Rom. 9. 14. 2 Chron. 19. 7. Dan. 9. 14.

Q. What be the parts of Gods Juſtice?

A. * Mercy is that whereby God of his free Grace and Love, is ready, (1.) To ſuccour ſuch as are, Pſal. 57. 10. and 108. 4. Pſal. 103. 4. and 145. 14. (2.) Or might be in miſery, by the condition of their Nature.

Q. What are the kinds of mercy in God?

A. 1. Succouring in miſery actual. 2. Vindicating from miſery poſſible.

Q. What is the perfection of God?

A. ‖ (1.) Perfectneſs is that, whereby God is neceſſarily All-ſufficient in and of himſelf, Gen. 17. 1. Job 22. 2. and 25. 5, 6, 7. Pſal. 162. And (2.) The cauſe of all perfection and goodneſs in every thing beſides, Jam. 1. 17. 2 Cor. 3. 5. and 4. 7. 1 Cor. 8. 4. 6. Rom. 11. 36.

Q. How is the perfection of God to be conſidered?

A. It is to be conſidered, 1. In reſpect of God himſelf. 2. In reſpect of the Creature.

Q. What is to be conſidered in the perfection of God as it is in himſelf?

A. God is neceſſarily All-ſufficient in and of himſelf.

Q. What in reſpect of the Creature?

A. God is the cauſe of all perfection, and goodneſs in every thing beſides.

Q. What is bleſſedneſs in God?

A. Bleſſedneſs is that, whereby God (1.) Fully. And (2.) Eſſentially knowing and willing that perfection which is in himſelf, hath all fulneſs of Delight and Contentment, in and of himſelf, Gen. 17. 1. 1 Tim. 6. 15. and 1. 11. And is the cauſe and object of the bleſſedneſs of his Creatures, Pſal. 16. 11. and 17. 15. John 17. 3. 1 John 1. 3. 6.

Q. How is the bleſſedneſs of God to be conſidered?

A. Two wayes, 1. In reſpect of himſelf. 2. In reſpect of the Creature capable of Bleſſedneſs.

Q. What is the bleſſedneſs of God in reſpect of himſelf?

A. God

A. God fully and eſſentially knowing, and willing that perfection which is in himſelf, hath all fulneſs of Delight and Contentment, in and of himſelf.

Q. *What is this Bleſſedneſs of God in reſpect of the Creatures capable of bleſſedneſs?*

A. God is the Cauſe, and Object of the bleſſedneſs of his Creatures; by which it may appear, that there is much difference betwixt the bleſſedneſs of God, and of the Creature.

Q. *What is glory in God?*

A. * Glory in God, is the admirable Excellency of his moſt holy and divine Nature, whereby he infinitely excelleth all Creatures, Exod. 33. 18. Pſal. 8. 1. John 12. 41. Rom. 1. 23. Pſal. 29. 9.

Q. *How is Gods glory manifeſted?*

A. The Lord doth manifeſt his Glory more obſcurely in this Life, Num. 12. 8. Exod. 33. 20. 1 Cor. 13. 12. But more clearly it is revealed in Heaven, Rev. 21. 23. John 17. 24.

Q. *How doth the Lord manifeſt his Glory more obſcurely?*

A. By his Goſpel, and ſignes of his Preſence, 2 Cor. 4. 4. 6. Exod. 33. 22. Iſa. 6. 1.

Q. *What were the ſignes of his Preſence?*

A. (1.) Some ſhining Brightneſs, Luke 2. 9. Mat. 17. 2. 5. Or (2.) Some thick Cloud, and Darkneſs, Exod. 16. 10. and 24. 16. 1 Kings 8. 11. And (3.) Some excellent Acts beſeeming

his Greatneſs, Pſal. 19. 1. Pſal. 29. 9. Exod. 1. 16. John 2. 11. 2 Theſ. 1. 10.

Q. *What are his Works?*

A. They are three, Decree, Creation, and Providence.

Q. *What is the Decree?*

A. That whereby God hath from Eternity ſet down *k* with himſelf whatſoever || ſhall come to paſs, *k* Epheſ. 1. 11.

Expoſ. || Q. *What things are decreed by God?*

A. (1.) All Things. (2.) With their Cauſes, (3.) Effects. (4.) Circumſtances. And (5.) Manner of being are Decreed by God, Acts 2. 23. and 4. 27, 28. Epheſ. 1. 11.

Q. *What are the properties of this Decree?*

A. This Decree is, (1.) Moſt Wiſe, Rom. 11. 33. (2.) Juſt, Rom. 9. 13, 14. (3.) Eternal, Epheſ. 1. 4, 5. 2 Theſ. 2. 3. Acts 15. 18. 1 Cor. 2. 7. (4.) Neceſſary, Pſal. 33. 11. Prov. 19. 21. (5.) Unchangeable, Heb. 6. 17. (6.) Moſt Free, Rom. 9. 18. And (7.) Cauſe of all Good, Jam. 1. 17. But (8.) Not of any Sin, 1 John 1. 5.

Q. *What is the ſpecial Decree of God?*

A. The ſpecial Decree of God, is concerning Angels and Men.

Q. *What is it called?*

A. It is called Predeſtination, Rom. 8. 30.

Q. *What is revealed touching this Decree?*

A. Of the former, concerning Angels, little

is

is ſpoken in holy Scripture; of the latter, concerning man, more is revealed, not unprofitable to be known.

Q. *What is the ſpecial Decree of God concerning man?*

A. It may be defined, the Wiſe, Free, Juſt, Eternal, and unchangeable Sentance or Decree of God, Epheſ. 1. 11. Determining with himſelf to Create and Govern man for his ſpecial Glory.

Q. *What be the properties of this Decree?*

A. It is (1.) Moſt Wiſe. (2.) Free. (3.) Juſt. (4.) Eternal. And (5.) Unchangeable.

Q. *What is the object of this Decree?*

A. Man.

Q. *What is the end of it?*

A. (1.) The praiſe of Gods glorious Mercy, Or (2.) Of his great Juſtice, Rom. 9. 17, 18. Rom. 12. 36.

Q. *What are the parts of this Decree?*

A. Of this Decree, there be two parts; Election, and Reprobation, 1 Theſ. 5. 9. Judg. 4. 5.

Q. *What is Election?*

A. Election is the Decree of GOD, of his free Love, Grace, and Mercy, chuſing ſome men to Faith, Holineſs, and eternal Life, for the praiſe of his glorious Mercy, 1 Theſ. 1. 4. 2 Theſ. 2. 13. Epheſ. 1, 4, 5, 6. Rom. 8. 29, 30.

Q. *What is the cauſe of Election?*

A. The cauſe which moved the Lord to Elect them

them who are chosen, was none other but his meer good-will and pleasure, Luke 12. 32. Rom. 11. 5. and 9. 11. Ephes. 1. 5. 2 Tim. 1. 9.

Q. *What is the end of Election?*

A. The end is the manifestation of the riches of his Grace and Mercy, Rom. 9. 23. Eph. 1. 6.

Q. *Was not Christ, Faith, Holiness, &c. the cause of Election?*

A. No: The sending of Christ, Faith, Holiness, and eternal Life, are only the effects of Gods love, by which he manifesteth the infinite richness of his Grace, John 3. 16. 1 John 4. 10. Acts 13. 4. Tit. 1. 1. Col. 1. 12. Rom. 6. 23.

Q. *In what order are men elected to Life?*

A. In the same order God doth execute this Decree in time, in which he did Decree in his eternal Counsel, 1 Thes. 5. 9. 2 Thes. 2. 13.

Q. *What is Reprobation?*

A. Reprobation is the Wise, Just, and absolute Decree of God, ordaining to leave some men unto themselves, to suffer them to fall, and to inflict upon them eternal Punishment, deserved by their sins, for the praise of his unspeakable and great Justice, Rom. 9. 11. 13, 22. Jude 4. Jer. 6. 30.

Q. *What is the cause of Reprobation?*

A. The cause of this Decree is the absolute Will and good Pleasure of God, Mat. 11. 26. Rom. 9. 13.

Q. *Was not mans sin the cause of this Decree?*

A. Mans

A. Mans ſin is the cauſe why God will puniſh, but no occaſion why he did ordain to paſs by, or to puniſh man, Rom. 9. 18. 20.

Q. How may it appear that this Decree is juſt?

A. This Decree is juſt, becauſe God hath power over man, as the Potter hath over Clay, to make one Veſſel to honour, and another unto diſhonour, Rom. 9. 21. Jer. 18. 6. Mat. 20. 15.

Q. What is the end of this Decree?

A. Sin is the effect of mans Free-will, and Condemnation is an effect of Juſtice, inflicted upon man for ſin and diſobedience, John 3. 18. and 12. 37, 38, 39, 40. 2 Theſ. 2, 9, 10. But the Decree of God which is good, is the cauſe of neither, Pſal. 5. 4.

Q. May a man be aſſured of his Election or Reprobation in this Life?

A. A man in this Life may be aſſured of his Election, 2 Pet. 1. 10. 1 Theſ. 1. 4. And eternal Happineſs, Mat. 24. 24. John 10. 28, 29. Rom. 8. 33, 34. 2 Tim. 2. 19. But not of his Reprobation; for he that is now Prophane, may be called hereafter, Mat. 20. 5, 6.

Q. What is Creation?

A. That whereby God made all *l* things || of nothing, in *m* ſix days, *l Heb.* 11. 3. *m Exod.* 20. 11.

Expoſ. || *Q. Was the firſt matter of all things Eternal?*

A. The firſt matter whereof all things were made

made was not Eternal, Gen. 1. 1. Prov. 8. 22, 23.

Q. Why ſo?

A. (1.) For then it could not be ſubject to Alteration, Pſal. 102. 26, 27. (2.) Neither ſhould God be the Fountain of all Goodneſs, if any thing had a being and not from him. (3.) Then the word Beginning could not be referred to all things.

Q. How was the firſt matter Created?

A. It was made ſimply of nothing in time, Heb. 11. 3.

Q. What things were made of it?

A. Other corporal things were made of it, Gen. 1. 6. *&c.* By no leſs Power and Wiſdom, then the Lump it ſelf, Jer. 10. 12. Rev. 4. 11. Job 38. 4, 5, 6, 7, *&c.*

Q. In what form or manner were all things Created?

A. In an *n* excellent order, and exceeding *o* good, *n Jer.* 10. 12. *Gen.* 1. 1. *&c. o Gen.* 1. 31.

Q. For what end did God make all things?

A. For the *p* praiſe of his great Power, Goodneſs, Wiſdom, Perfection and Freedom, *p Rev.* 4. 11. Prov. 16. 4.

Q. What is Providence?

A. That whereby God † doth *q* (1.) Preſerve. *r* And (2.) Govern all things with all their Actions, *q Pſal.* 3. 8. *Pſal.* 36. 6. 1 Tim. 4. 10. *r Prov.* 15. 3. Mat. 10. 29, 30, 31.

Expoſ. † Q. *How doth God preſerve all Creatures?*

A. God

A. God doth preſerve all Creatures, (1.) In their kind, Gen. 7. 1, 2, 3. and 9. 1, 2, 3. Acts 17. 25. 27. And (2. In particular, Deut. 25. 4. 1 Cor. 9. 9. *Job* 38. *ult.* and 39. 3. Pſal. 147. 9.

Q. How doth he preſerve all things in particular?

A. He doth preſerve them both in reſpect of their Nature, and of their Qualities, Pſal. 19. 1, 2. *Job* 39. 1, 2, *&c.* Exod. 23. 25. Deut. 28. 5.

Q. How doth God govern all things?

A. || God governeth all Creatures according to their ſeveral natures, Pſal. 33. 13, 14, 15. and 135. 6, 7. and 101. 14. and 145. 15. *Job* 10. 8, 9, 10, 11. Prov. 12. 24. Pſal. 119. 91.

Q. To what actions doth Gods providence reach?

A. To all Actions, Pſal. 14. 2. and 32. 13, 14. 18. Eccleſ. 3. 1, 2, 3, *&c.* and 8. 6. Gen. 20. 6. and 50. 19, 20. Even to thoſe things which are moſt caſual in reſpect of us, Exod. 21. 13. Deut. 19. 5.

Q. How doth it reach to the ſinful actions of men?

A. Both in reſpect of entrance, and after it is entred.

Q. What be the acts of Gods providence, in reſpect of the entrance of ſin?

A. God in great Wiſdom and Juſtice doth, (1.) Suffer men to ſin, Pſal. 50. 21. Acts 14. 16. (2.) With-holding and with-drawing from them his Grace, Pſal. 81. 11, 12. Mat. 11. 25. Luke 10. 21. (3.) Trying them by outward

occa-

occasions, Gen. 3. 5, 6. 2 Sam. 11. 2, and 16. 20, 21. 22. Judg. 2. 20, 21. (4.) Giving Satan liberty to tempt them, 2 Sam. 24. 1. 1 Chro. 21. 1. Luke 22. 31. And (5.) Carrying them forward, when by their own fault they are out of the way, Acts 17. 28. Psal. 105. 25. Rom. 1. 24. 28. 2 Thes. 2. 9, 10, 11.

Q. *What be the acts of Gods providence, in respect of sin after it is entred?*

A. Three: (1.) Limitation. (2.) Punishment. (3.) Direction.

Q. *How doth God limit the sinful actions of men?*

A. He doth limit sin, and determine the sinful Actions of men, 2 Kings 19. 28. Gen. 37. 27, 28. Psal. 124. 1, 2. 2 Sam. 17. 24. 1 Sam. 24. 6, 7. and 29. 6, 7. Job. 1. 6. 12. Gen. 30. 6. Both in respect of (1.) Time, John 7. 30. Luke 22. 53. Mat. 24. 22. (2.) Continuance, Hos. 2. 6, 7. Acts 14. 16. and 17. 30. 2 Pet. 2. 9. Apoc. 2. 10. (3.) Place, Mat. 16. 21. and 20. 18. Luke 13. 33. (4.) Persons, Ezech. 21. 19, 20, 21, 22, 23. Judg. 3. 13. and 9. 23. 2 Chron. 18. 31, 32. Acts 9. 25. and 23. 11. 21. 27. John 18. 8. (5.) Inward purpose, Exod. 34. 24. (6.) Manner of turning, Prov. 16. 9. and 21. (7.) Progress, Gen. 37. 25, 26. 28. 1 Sam. 23. 26, 27. and 25. 22. Luke 4. 24. 30. Acts 9. 1, 2, 3. 1 Sam. 12, 13, 14.

Q. *How doth God punish sin?*

A. He doth punish one sin with another,

2 Chron.

2 Chron. 29. 20. Rom. 1. 28. Exod. 7. 3. 2 Theſ. 2. 9, 10, 11.

Q. *How doth God direct the ſinful actions of men?*

A. He doth order them to an excellent end, Prov. 21. 1. Gen. 50. 20, 21. and 45. 7. Job 1. 11, 12. 22. and 2. 10. Iſa. 10. 7.

Q. *What are the ſpecial Creatures made, preſerved and governed by the Lord?*

A. Angels ſ and * Men, ſ *Heb.* 2. 7. Col. 1. 16

Expoſ. * Q. *What are the Angels?*

A. Angels are Finite, Heb. 1. 13, 14. Col. 1. 16. Mat. 4. 11. and 26. 53. Pſal. 68. 17. Compleat and immortal Spirits, Mat. 22. 30. Luke 20. 36. Heb. 1. 7. Pſal. 104. 4. Made after the Image of God, Job 2. 1. Pſal. 8. 5. Luke 9. 26. Mat. 25. 31. Heb. 2. 7.

Q. *For what end were they Created?*

A. (1.) That they might praiſe his Name, And (2.) Execute his Commandments, Pſal. 103. 20. Iſa. 6. 3.

Q. *What are the kinds of Angels?*

A. Good and bad.

Q. *What are the good Angels?*

A. The Angels that abode in the Truth are excellent, John 8. 44. Epheſ. 1. 20, 21. & 3. 10.

Q. *In what reſpects are they excellent?*

A. They are excellent, (1.) For their Nature, Iſa. 6. 2. Dan. 9. 21. 2 Theſ. 1. 7. (2.) Gifts, 2 Sam. 14. 7. Mat. 6. 10. and 25. 31. Luke 15. 10. 1 Pet. 1. 12. 2 Kings 19. 35. Iſa. 6. 2.

Mat.

Mat. 24. 36. 1 Cor. 13. 1. (3.) Offices, Dan. 7. 10. And (4.) Estate, Mat. 18. 10.

Q. *In what respects are Angels and Men most excellent Creatures?*

A. Angels and Men are most excellent Creatures, in respect of their (1.) Natures, (2.) Gifts, Psal. 8. 5. And (3.) End why they were Created, Psal. 103. 20. Psal. 95. 6.

Q. *What was the state of man by Creation?*

A. Marvellous † holy, and || happy, † *Eccles.* 7. 29. or 31,

Expos. || Q. *What was mans holiness?*

A. The whole man was made conformable to the Will of God.

Q. *What be the parts thereof?*

A. (1.) Man was made free from all impurity and sin. And (2.) He was endued with all perfect Righteousness.

Q. *Was the righteousness of man every way perfect?*

A. It was perfect befitting such a Creature.

Q. *Why say you that man was holy?*

A. Because he was Created after the † Image of God, in * Knowledg, Righteousness || and true Holiness, *Gen.* 1. 26. *Col.* 3. 10. *Ephes.* 4. 23, 24.

Expos. † Q. *What is the Image of God?*

A. The Image or Similitude of God (for these two are one, Gen. 1. 26. with Gen. 5. 3. Jam. 3. 9. 1 Cor. 15. 49. Col. 3. 10.) Is a lively Resem.

Resemblance of God one in Essence, Gen. 1. 27.

Q. *How doth man resemble God?*

A. Man doth resemble God, not in respect of his Body, nor chiefly in respect of the Immortal and spiritual substance of the Soul, endued with Reason and Will: But in respect of the Graces which God bestowed upon the Soul, Ephes. 4. 23, 24. Col. 3. 10.

Q. *Is not the whole man said to be made after the Image of God?*

A. By reason of the Union of the Soul and Body, the whole man is said to be made in the Image of God, Gen. 9. 6.

Q. *How did man resemble God in knowledg?*

A. As God knows himself, John 8. 55. 1 Cor. 2. 10. And all things besides, John 16. 30. So man did know God, Rom. 1. 19, 20. His Will, Rom. 2. 15. And Works, Gen. 2. 20. 23.

Q. *In what manner did man know these things?*

A. (1.) Truly, (2.) Distinctly. (3.) Perfectly. And (4.) Effectually.

Q. *What things did man know?*

A. A Man did know, (1.) God, (2.) His Will. (3.) His Works. (4.) His own happiness in God. And (5.) His own present Estate.

Q. *Did man know his future estate?*

A. No: He was ignorant of the future.

Q. *How did man resemble God in holyness?*

A. ‖ As God willeth himself as the chief good, Isa. 42. 8. And can will nothing but what

is good; so mans will was able to chuse God and all good, and to do what was required, 1 Chron. 28. 6, and 29. 9.

Q. *What good was man able to chuse?*

A. Man was able to chuse, (1.) God. (2.) All Good.

Q. *What are the properties of willing?*

A. Two: (1.) Choice or Election. (2.) Prosecution.

Q. *How was man able to chuse good?*

A. Man was able to chuse good, (1.) Freely. (2.) Readily. (3.) Orderly.

Q. *What was the sanctification of his affections?*

A. His affections were, (1.) Subject to the rule of perfect Reason. (2.) Duly and with an holy moderation carried unto that which is good.

Q. *What good were the affections carried unto?*

A. They were carried unto all good, respecting either God or man, Tit. 2. 3. 12. 1 Tim. 3. 2. Mat. 22. 37, 38, 39. Deut. 6. 5. (1)

Q. *Wherein did mans happiness consist?*

A. In the enjoying of sweet peace, and communion with the Lord, Gen. 2. 29.

Expos. Q. *What was the acts of this communion on Gods part?*

A. God did, (1.) Love. (2.) Favour. And (3.) Accept of man.

Q. *What were the acts on mans part?*

A. Man did, (1.) Behold. (2.) Rejoyce. And (3.) Rest in the Lord with full delight.

Q. *What*

Q. *What further priviledges did man enjoy in his estate of innocency?*

A. He was placed in ‡ Paradise, had liberty to eat of every Tree in the Garden, except the Tree of † Knowledg of good and evil, and was made a Ruler of all earthly Creatures, ‡ *Gen.* 2. 15. † *Gen.* 2. 16. *Gen* 2. 17. ‖ *Gen.* 2. 19. *Psal.* 8. 6.

Expos. ¶ Q. *Why was it called the Tree of knowledg of good and evil?*

A. The event of mans eating or forbearing of that fruit, did give the name to that Tree.

Q. *Why so?*

A. Because if man did obey, he should be happy, having experience of good; If he did eat thereof, he by experience should know what good he lost thereby, and what misery he brought upon himself.

Q. *Were these things bestowed upon man that he might live as he list?*

A. No, but that he might ‖ serve the *b* Lord his Maker, who therefore gave man a Law, binding *c* him alwayes to perfect obedience, and a special Commandment to try him, *b Rev.* 4. 11. *Psal.* 95. 6. *Rom.* 2. 14.

Expos. ‖ Q. *In what respects was man bound to God in dutiful obedience?*

A. God the Creator of man, Psal. 100. 3. And in that respect his Supream and absolute Soveraign, having bestowed so great Gifts, and

main Liberties upon manfreely, might upon his ownwill and pleasure require at the hands of man, what obedience soever he had, or would enable him to perform, Deut. 11. 31, 32. Jer. 27. 5.

Q. *In what respects might God stil make obedience by special Commandment?*

A. God might injoyn him to manifest his Loyalty and Humility, by abstaining some act in it self indifferent, for no other reason, but because he was so commanded, Dan. 4. 32. 35. Psal. 115. 3.

Q. *What was that special Commandment?*

A. Of the Tree of d knowledg of good and evil thou shalt not eat, for in the day that thou eatest thereof thou shalt die the death. d Gen. 2. 7.

Q. *Death we hear was threatned if he did disobey; what promise was made to encourage him to this duty?*

A. The continuance e both of † himself, and his † posterity in that good estate. e Gen. 2. 7.

Expos. † Q. *How was man assured of continuance in that good estate if he should obey?*

A. The Tree of Life seems to be a Sign and Seal of the continuance of his Happiness, if he had obeyed, Gen. 3. 22, 23, 24. Prov 3. 18. Apoc. 2. 7.

Q. *Why should his Posterity have continued in that estate?*

A. (1.) Because all Man-kind was Created good in *Adam*, Eccles. 7. 31. Rom. 5. 12. 1 Cor.

1 Cor. 15. 22. As other Creatures were in their kind, Gen. 1. 31. And (2.) God did enter into covenant with our first Parents, Gen. 2. 17. as they were the root of all their posterity: So that what they had actually promised to them, we had promised to us also in them.

Q. *Did man continue in that good estate?*

A. No, but || he *f* fell from God through the enticements of Satan, *f* 1 *Tim.* 2. 14.

Expos. || Q. *How could man fall from God being Created good?*

A. Because though man was Created good, yet he was mutable, so that he might fall, Gen. 2. 17. Eccles. 7. 31.

Q. *Why did not God uphold him but suffer him to fall?*

A. God not being bound to uphold him, Rom. 11. 35. Gen. 17. 1. Did suffer him to fall, knowing how to order the same for the setting forth of his glory, Prov. 16. 4.

Q. *Did not God know that man would transgress?*

A. God knew before that man would transgress, Acts 15. 18. Psal. 139. 2. Yet was he not therefore to forbear to give man a most wise, just, and easie precept, whereby he would shew forth his Soveraignty over man, 1 Sam. 15. 3. 9.

Q. *How did he fall?*

A. By sinning *g* wilfully † against God, transgressing his Law, *g* *Eccles.* 7. 29. or 31. Rom. 5. 12. 1 John 3.

Expos. Q. *What was the principal outward cause of mans fall?*

A. Satan was the principal outward cause of the sin of man, Gen. 3. 1. John 8. 44. Apoc. 12. 9.

Q. *What moved Satan to tempt him?*

A. His envy, (1.) At the Glory of God: And (2.) The salvation of man.

Q. *Was not the quality of the fruit a cause of mans fall?*

A. The quality of the fruit, by accident was a cause to move them to eat thereof, Gen. 3. 6.

Q. *Was not the Law of God a cause of mans sin?*

A. No, but the just and good Law of God, forbidding that sin, may be said to be an occasion of the sin; as it did forbid an act in it self indifferent, that man could not commit it without sin.

Q. *What was the principal inward cause of mans fall?*

A. The principal inward cause of mans fall, was his own free-will, freely and voluntarily transgressing Gods Commandment.

Q. *Had man liberty to observe the Law?*

A. He might and ought to have obeyed, but would not, Gen. 2. 7. 17. and 3. 23, 24. Rom. 5. 19. Eccles. 7. 31.

Q. *What was the sin he did commit?*

A. The *b* eating of || the forbidden Fruit, *b* Gen. 3. 6.

Expos. || Q. *The Tree of knowledg was good by Na-*

Nature, how could it be sin to eat thereof?

A. The Tree of knowledg in it self was good, Gen. 2. 11, 12. 1 Tim. 4. 4. Gen. 3. 6. But the Fruit thereof unlawful to be eaten, because God had forbidden it to be eaten, 1 John 3. 4. Gen. 2. 17.

Q. *Was this sin of* Adam *great or small?*

A. This sin of *Adam* was exceeding great.

Q. *In what respect was it so hainous?*

A. (1.) Because it was the breach of so easie a Commandment, Gen. 1. 29. with Gen. 2. 17. (2.) That Commandment God had given for the trial of his obedience. (3.) It was commited by him that had received great favours from God, Gen. 1. 26, 27, 28, &c. And (4.) That in Paradise, Gen. 3. 6, 23. (5.) Also it was accompanied with an heap of other sins.

Q. *What be they?*

A. (1.) Infidelity. (2.) Idolatry. (3.) Unthankfulness to God. (4.) Contempt of him. (5.) Blasphemy in subscribing to the Devil. And (6.) Murther, &c.

Q. *Did all mankind sin in* Adam?

A. Yes, † for † we were all in his Loyns, 1 *Rom.* 5. 12. 1 *Cor.* 15. 22. *Heb.* 7. 9, 10.

Expos. † Q. *How may it be proved that all mankind sinned in* Adam?

A. Adam was not a private person, but the common Parent of us all, and therefore as he received integrity for himself and us, so he lost it for himself and us.

Q. *What is the state of all men by reason of Adams fall?*

A. They are k dead in || Sin, and Bondslaves † of Satan. k *Ephes.* 2. 1, 2.

Expos. || Q. *What is it to be dead in sin?*

A. To be dead in Sin, is to be utterly deprived of all life of Grace, Ephes. 2. 2, 3. So that we can move to nothing of our selves, that is truly acceptable in the sight of God.

Q. *What is it to be a bond-slave to Satan?*

A. To be bond-slaves to Satan is to be under the power and dominion of the Devil, so that we do, and cannot but do his Will and Command, 2 Tim. 2. 25, 26. Acts 26. 18. 2 Cor. 4. 4.

Q. *How doth that appear?*

A. In that they are altogether l unable to good: And || prone m to evil continually. l 2 *Cor.* 3. 5. m *Gen.* 8. 21.

Expos. || Q. *How is man defiled with sin?*

A. Every faculty of Soul and Member of Body, is defiled with sin, 1 Thess. 5. 23. Rom. 5. 6.

Q. *What are the faculties of the Soul?*

A. 1. The Mind. 2. The Memory. 3. The Conscience. 4. The Will. 5. The Affections.

Q. *How is the Mind defiled?*

A. The Mind is, (1.) Blind, Jer. 10. 14. and 51. 17. Mat. 15. 14. Ephes. 5. 8. (2.) Impotent, Luke 24. 25. John 1. 5. and 3. 9, 10. and 8. 43. 1 Cor. 2. 14. Deut. 29. 4. (3.) Vain, Prov. 14. 12. Ephes. 4. 17. 1 Cor. 7. 21.

Isa.

Iſa. 44. 20. (4.) Fooliſhneſs, Prov. 22. 15. Tit. 3. 3. Iſa. 29. 13. Job 11. 12. (5.) Apt to deviſe evil, Jer. 4. 22.

Q. *How is the Memory defiled?*

A. The Memory is, (1.) Feeble. (2.) Apt to forget good, Luke 24. 6, 7, 8. (3.) To remember evil, but neither good, nor evil as it ought, Mat. 27. 63. with Mat. 26. 75. Deut. 8. 10, 11. 19. Heb. 13. 2. 2 Pet. 3. 5.

Q. *How is the Conſcience defiled?*

A. The Conſcience is, (1.) Impure, Tit. 1. 15. Heb. 10. 22. (2.) Benummed, Gen. 42. 21, 22. Epheſ. 4. 19. Gen. 50. 15. Heb. 9. 14. Or (3.) Turmoyled, John 8. 9. 1 John 2. 20. Dan. 5. 6. 9. Gen. 4. 13, 14. Acts 24. 25. and 2. 37. Prov. 28. 1. Iſa. 57. 20, 21. Rev. 26. 36. (4.) Erronious and Superſtitious, Mat. 10. 19, 20. Luke 18. 12. Mat. 15. 2, 3. John 16. 2. Or (5.) Doubting, Rom. 14. 23.

Q. *How is the Will defiled?*

A. The Will is, (1.) Unable to chuſe good, 1 Cor. 2. 14. Phil. 2. 13. Mat. 6. 10. 2 Tim. 2. 26. Rom. 8. 8. (2.) Strong to evil. Yea (3.) Altogether averſe and rebellious, Mat. 23. 37. Rom. 6. 19. Jer. 18. 12. and 44. 16, 17.

Q. *How are the Affections defiled?*

A. The Affections are, (1.) Unruly. And (2.) Diſordered, Gal. 5. 24. Rom. 10. 2. 1 Kings 22. 8. and 21. 4. Jam. 4. 1, 2. 5.

Q. *How are the Members of the Body defiled?*

A. The

A. The Members of the Body are Tools to execute sin conceived, Rom. 6. 13. 19. and 3. 13. Psal. 52. 4. 2 Pet. 2. 14. And Instruments to stir up sin in the Soul, Gen. 3. 6. and 6. 2. 2 Sam. 11. 2. 1 Kings 21. 1, 2. Mat. 5. 28, 29.

Q. *Is this proneness to sin ever present?*

A. The proneness to sin is ever present, Jer. 7. 9. Gen. 6. 5. Even then when the Operations cease.

Q. *How then doth a man find himself less prone to one sin then to another?*

A. A man may find himself less apt to one sin then to another. Being (1.) Restrained. Or (2.) Renewed by the Spirit, Gen. 2. 6. Jer. 32. 40. Ephes. 3. 16. Or (3.) By reason of some other defects, or lets, 2 Kings 1. 12. and 19. 35. 1 Kin. 13. 4. Hos. 2. 7. John 12. 19. Mark 11. 32. Acts 5. 26. Mat. 21. 46. Gen. 37. 25, 26, 27. and 39. 8, 9. Luke 4. 30. John 8. 59.

Q. *Doth this Corruption cause a proneness to all sin?*

A. This Corruption causeth an Aptitude to every sin, if it be not hindred.

Q. *What fruits do arise from this Original Corruption?*

A. Evil † thoughts, *n* words, *o* and works, *p*

n Gen. 6. 5. Col. 1. 21. *o* Gal. 5. 19.

Expos. † Q. *What are the thoughts of natural Men?*

A. The thoughts and desires naturally are,

1. Igno-

1. Ignorant. 2. Erroneous. 3. Unbelieving. 4. Deceitful. 5. Unruly. 6. Loose. 7. Wilful. 8. Vain. 9. Idle. 10. Blockish. 11. Not savouring good. 12. Proud. 13. Disdainful. 14. Uncharitable. 15. Filthy, *&c.* And 16. In a word, Abominable, Odious.

Q. *What are his words and actions?*

A. His words and works, are answerable to these, Psal. 14. 1. Isa. 29. 15. Psal. 10. 4. and 14. 1. Deut. 29. 19, 20. Amos 6. 3. and 9. 10. 1 Cor. 2. 3. Isa. 5. 19. Psal. 36. 1. Job 21. 14, 15. Jer. 6. 16. Luke. 19. 14. Mal. 3. 14. Psal. 73. 13. Num. 16. 10. 12. Psal. 31. 22. and 116. 11. Mat. 14. 30. Luke 18. 1. Deut. 15. 9. Psal. 83. 4. 1 Pet. 4. 3, 4. Gen. 38. 15, 16. 2 Sam. 13. 2. Micah 2. 1. Amos 8. 5. 1 Sam. 1. 13, 14. and 17. 28. Mat. 9. 4. Isa. 14. 14. Zeph. 1. 12. Obad. 3. Rev. 18. 7. Isa. 65. 5. Jer. 2. 25. Rev. 3. 17. Mat. 9. 18. Psal. 36. 6. Luke 12. 19. John 4. 8, 9. Hos. 7. 11, 12. Mat. 24. 37, 38, 39. Jer. 8. 6. 2 Pet. 3. 3, 4. Psal. 10. 7. Prov. 1. 11.

Q. *Are all the actions of natural men evil continually?*

A. Yea: || For they [p] fail in many things, and as they come from them they are [q] odious unto God, [p] *Mat.* 12. 35. [q] *Prov.* 28. 9.

Expos. || Q. *Can a natural man do no act that is good?*

A. A man by Nature may do an act that is

good

good for the substance thereof, Dan. 4. 27. Rom. 2. 15. But never that which is truly and spiritual good, Mat. 7. 18. Jer. 13. 23. Rom. 3. 10. Prov. 15. 8. and 21. 27.

Q. Why so?

A. (1.) Because his person is not accepted, Gen. 4. 4. 1 Pet. 2. 5. Nor (2.) Sanctified. And (3.) So the good acts he doth, proceed not from (1.) A good root, *viz.* Faith and the spirit of Sanctification, 1 Tim. 1. 5. Neither is it done in (2.) A right manner, James 4. 3. And (3.) To a lawful end, *viz.* the glory of God, 1 Cor. 10. 31. Col. 3. 17. All which are required to the being of a good Act.

Q. What things are required to a good act?

A. (1.) A good Root. (2.) A right Manner. (3.) A lawful End.

Q. What punishments are due unto man by reason of these sins?

A. All woe r and * misery, Temporal, Spiritual, and Eternal, r *Lam.* 3. 39. *Rom.* 6. 23. *Gal.* 3. 10.

Expos. * *Q. What doth sin deserve death, with all miseries accompanying the same?*

A. (1.) Because the least sin is a very vile breach of Gods most holy Law, 1 John 3. 4. Deut. 27. 26. And so (2.) an hanious offence against his Infinite Majesty, Psal. 51. 4. (3.) Also of its own Nature it is alwayes joyned with Impenitency, Acts 5. 31. and 17. 30. And

therefore doth deserve death with all miseries accompanying the same.

Q. *What are the temporal miseries?*

A. 1. Gods curse upon the ‡ Creatures, 2. On mens Body. 3. Senses. 4. Name. 5. Friends. 6. Whatsoever he takes in hand. And ✠ 7. Death it self, ‡ *Rom.* 8. 20. † *Deut.* 28. 25, 26, &c. ✠ *Rom.* 6. 21.

Q. *What are the spiritual miseries?*

A. ‖ 1. Blindness ᵛ of mind. 2. The ˣ † spirit of slumber. And 3. Giddiness, ✠ 4. Horrour of Conscience. ᶻ † 5. Hardness of Heart. ✠ 6. A reprobate ᵃ sence. And ‖ 7. Strong delusions, ᵛ *Isa.* 6. 9. ˣ *Rom.* 11. 8. † *Mat.* 27. 3, 4, 5. ᶻ *Exod.* 7. 3. ᵃ *Rom.* 1. 28. ‖ 2 *Thes.* 2. 11.

Expos. ‖ Q. *What is it to be blind in mind?*

A. To be blind in mind is to be utterly destitute, (1.) Of the true knowledg of God. And (2.) Of the life to come, and to be hastning to endless woes, and yet not understand it.

Q. *What is in the spirit of slumber?*

A. † The spirit of slumber, is that which through a vain perswasion of a mans good and safe estate, lulleth him a sleep in security, Deut. 29. 19.

Q. *What is horrour of Conscience?*

A. ✠ Horrour of Conscience, is when the Conscience awakened, filleth the Soul, (1.) With deep doubts. (2.) With hellish and unrecoverable despera-

desperation. And (3.) With remedilesse fears of everlasting damnation, Rev. 6. 16, 17.

Q. *What is hardnes of heart?*

A. † Hardnes of heart is a fearful judgment of God, whereby the heart, (1.) Is past all feeling, and remorse. (2.) Shut fast up, that neither the Word, nor Works of God can kindly work upon it, Isa. 48. 4. Zach. 7. 11, 12.

Q. *What is a reprobate Sense?*

A. * A reprobate Sence or Mind, is a mind destitute of judgment, and void of common Reason.

Q. *Wherein doth it specially stand?*

A. (1.) In taking evil for good, and good for evil. (2.) Neither fearing God, nor reverencing Man. (3.) Regarding neither right nor wrong, Luke 18. 4.

Q. *What are strong delusions?*

A. ‖ Strong delusions are when men are given over to take pleasure in believing Lies, and idle Fancies of vain Heads.

Q. *What may be added to these?*

A. To these we may add, (1.) Phrensie, (2.) Madnes, Deut. 28. 28. And (3.) To be given over to vile affections.

Q. *How are men given over to vile affections?*

A. God withdrawing from men his Grace, and in his secret, but just and dreadful judgment; giving them over to most sordid, and loathsome, unnatural, and inordinate lusts, Psal. 81. 12. Gen. 19. 5.

Q. *What*

Q. *What is the eternal miſery?*

A. ‖ Everlaſting *c* damnation, *c* Rom. 6. 23.

Expoſ. ‖ Q. *Wherein doth this damnation conſiſt?*

A. (1.) In an everlaſting ſeperation of ſoul and body, from the comfortable preſence of God, Mat. 7. 23. Rev. 21. 15. And (2.) An enduring of (1.) Eaſeleſs. (2.) Endleſs. (3.) Remedileſs tortures with the Devil and his Angels. Mat. 25. 41. Rev. 20. 15. Luke 16. 24, 25.

Q. *After a man doth know his miſery, what muſt he learn in the next place?*

A. The true means † how he *d* may eſcape the foreſaid miſery, and be *e* reſtored to happineſs, *d* Acts 2. 37. *e* Matth. 18. 30.

Expoſ. † Q. *Hath God preſcribed means for the recovery of all Creatures that fell?*

A. No: God in juſtice paſſed by the Angels, who fell without the enticement of any other, 2 Pet. 2. 4. Jude 6. Mat. 25. 41.

Q. *What moved the Lord to preſcribe means for mans recovery?*

A. God of his infinite Love, free Grace and Mercy, Iſa. 43. 25. Jer. 31. 3. Hoſ. 14. 4. John 3. 16. 1 Rom. 5. 7, 8, 9. Epheſ. 1. 5, 6. 1 John 4. 10. Hath preſcribed means whereby man might eſcape miſery and be reſtored to happineſs, Acts 2. 37, 38, 39, 40.

Q. *What then are the parts of this recovery?*

A. Two: (1.) An eſcaping of miſery. (2.) A being reſtored unto happineſs, Acts 2. 37, 38, 39, 40.

Q. *By*

Q. *By what means may we escape this misery and recover happiness?*

A. Only † by ƒ Jesus Christ, ƒ *Acts* 4. 12.

Expos. † Q. *Why was it necessary that such means should be prescribed?*

A. (1.) God in justice doth hate sin, Isa. 1. 3. Psal. 45. 7. And (2.) Hath denounced death against the transgressors of his Law, Gen. 2. 17. Deut. 27. 26. Isa. 30. 33. Jer. 4. 4.

Q. *For what end was the means prescribed?*

A. (1.) To satisfie Gods Justice, Col. 1. 20. And (2.) To make way for Mercy, Psal. 145. 9.

Q. *Who found out this means?*

A. God in his infinite Wisdom found out a means, Gen. 3. 15.

Q. *What was that means?*

A. Jesus Christ.

Q. *Who laid this Office upon Christ?*

A. The Father laid this Office of Reconciliation upon him, Psal. 40. 6, 7. Heb. 5. 5. John 3. 17. and 5. 36, 37.

Q. *Christ was innocent, how then could this Office be laid on him?*

A. He willingly undertook it, Heb. 10. 7. 9. And did faithfully discharge it, Heb. 10. 5. 6, 7.

Q. *What is Jesus Christ?*

A. The || eternal ƒ Son of God, who in time became man for his Elect, ƒ *Gal.* 4. 4. 5.

Expos. || Q. *Why did the Son of God become Man?*

A. The

A. The Son of God by Nature became the Son of Man: (1.) That he might make us the Sons of God by Adomption, who were by Nature the Children of Wrath, Ephes. 2. 3.

(2.) It being fit that our Reconciliation should be wrought by the Son, Isa. 61. 1. John 1. 3 John 5. 36, 37. Col. 1. 16, 17. Heb. 1. 3. Joh. 5. 17. and 3. 17. And sealed by the Holy Ghost, Ephes. 1. 13. and 4. 30.

Q. *How many things are we to consider in Christ?*

A. His *i* Person, and his *k* Office, *i Col.* 2. 9. *k Heb.* 2. 16, 17.

Q. *What is his Person?*

A. It is *l* God and Man, † united into *m* one Person, *l John* 1. 14. *Isa.* 7. 14. *Rom.* 9. 5. *m* 1 *Cor.* 8. 6.

Expos. † Q. *Why say you that Christ is God and Man?*

A. Because in Christ there are two distinct Natures, Heb. 1. 4, 5. Mat. 18. 20. with 1 Tim. 2. 5. Luke 1. 35. Mat. 18 20. Rev. 1. 8. Heb 1. 11, 12. John 16. 30. Phil. 2. 6. John 1. 3. and 5. 17. Mat. 8. 13. with Luke 22. 43. Mat. 24. 36. and 27. 46. John 4. 6. and 11. 35. and 14. 28. Ephes. 4. 10.

Q. *How are these two Natures united?*

A. They are inseperably united, 1 Pet. 3. 18. John 10. 18. Heb. 9. 14. Not confounded, Rom. 1. 3, 4. and 9. 5. John 16. 30. with Luke 2. 52. Mark 13. 32.

Q. *Are there not then many Christs?*

A. No, there is but one Christ, not many Christs. 1 Cor. 8, 6. 1 Tim. 2. 5.

Q. *Why so?*

A. Because the Godhead did assume the humane Nature to it self, Phil. 2. 7. Heb. 2. 16. So that the Manhood subsisteth in the Godhead, Mat. 3. 17. and 17. 5. And they are so inseperably united, that the self same Person which is God, is also man, John 3. 13. Ephes. 4. 10.

Q. *Being God before all time, how could he be made Man?*

A. He was *n* * conceived by the Holy Ghost, born of the Virgin *Mary*, according *o* to the Prophets, *n Luke* 1. 35. *o Gen.* 3. 15 *Isa.* 7. 14. and 11. 1.

Expos. * Q. *What is Christs Conception?*

A. Christs Conception is the forming of his humane Nature, in the Womb of the Virgin *Mary*, Isa. 7. 14. Gen. 49. 10. Luke 1. 35.

Q. *What are the properties of his Conception?*

A. It was 1. Miraculous. 2. Supernatural.

Q. *By what power was his humane Nature formed*

A. By the power of the Holy Ghost, Mat. 1. 18. 20. Who did perfectly Sanctifie it in the very first moment of Conception, Luke 1. 35.

Q. *What things are to be considered in the Conception of Christ?*

A. Two, 1. The forming of his humane Nature. 2. The Sanctifying of it, and that 1. Perfectly.

fectly. 2. In the very first moment of Conception.

Q. Why was Christ conceived by the Holy Ghost?

A. That he might be *p* pure, without sin, wherewith all are *q* stained, who are conceived after the ordinary manner, *p Luke* 1.35. *q Job.* 3.6

Q. Why was he God?

A. That he might bear the weight of Gods wrath without sinking under it, overcome death, be the Head || of the Church, repairing his Image in us, conquer the enemies of our salvation, and defend us against them.

Expos. || *Q. Why was it necessary that the Head of the Church should be God?*

A. (1.) Because the dignity of being Head of the Church is so great, that it cannot agree to any meer man, Ephes. 1.21. Phil. 2.9, 10, 11. Heb, 1. 6.

(2.) Because the Offices of an Head, and the Benefits thereof, he that is man only cannot bestow upon the Church.

Q. What are the Offices of the Head?

A. The Offices of the Head, are (1.) To give the power of Life, Feeling, and Moving, to the Body, John 1.4. Rom. 8.2. And (2.) To direct by his Power, the inward and outward Functions of the Body, Ephes. 5.23, 24.

Q. Why was he Man?

A. That he might † suffer *r* death for us, sanctifie *s* our || Nature, and we might have *t* access

with boldnes to the Throne of Grace, *r Heb.* 2. 14. *s Heb.* 2. 11. *t Heb.* 4. 15, 16.

Expos. † Q. *Why was it necessary that Christ should be man that he might suffer?*

A. (1.) The divine Nature could not suffer, Jam. 1. 17. Mal. 3. 6. Rom. 9. 5. And without shedding of Blood there could be no Remission of sins, Heb. 9. 22. Christ therefore took our nature that he might suffer death, Phil. 2. 7, 8.

(2.) It being no wayes meet, that one having no special communion with another, should endure punishment for anothers fault, Heb. 2. 16, 17

Q. *How doth Christ as man sanctifie our nature?*

A. ‖Fulnes of all Graces above measure, were poured into the humane Nature of Christ our Saviour, Mat. 3. 16. John 1. 16. and 3. 34. Col. 2. 9. and 1. 19. And we being united to him, and having communion with him, do receive in measure of his fulnes, Ephes. 4. 7. 16.

Q. *How is fulnes of Grace in Christ?*

A. 1. All Graces. 2. Above measure are in Christ.

Q. *How are we partakers of Christs fulnes?*

A. Being united to him, and having communion with him.

Q. *What is his Office?*

A. To be *u* Mediatour, † to reconcile God and man, *u* 1 *Tim.* 2. 5.

Expos. † Q. *What is Mediatour?*

A. A Mediatour or an Advocate, is a third Person

Perſon that takes upon him to agree and reconcile two that be at variance; as Chriſt being both God and Man, did ſet at one God and man, Eph. 1. 10. Col. 1. 20. 1 John 2. 1. Who before were ſeparated by ſin, Iſa. 59. 2. Jer. 5. 25.

Q. *Is Chriſt our Mediatour as man only?*

A. No, but Chriſt is our Mediatour both as God and man, John 1. 29. 34. and 3. 14. 16. Rom. 5. 8. 1 John 1. 7. Phil. 2. 6.

Q. *How may that be proved?*

A. (1.) Becauſe in the work of our Redemption, he performed many Divine works, Heb. 2. 14. John 10. 18.

(2.) As Mediatour, he is the King and Head of his Church, Luke 1. 33. John 3. 35. Acts 2. 36. Phil. 2. 10, 11. Mat. 28. 18. Heb. 1. 6. & 2. 7.

And (3.) The ſpecial Offices of Chriſt our Mediatour, do neceſſarily require, that the Divine and humane Nature joyntly do concur in the execution of them, John 1. 18. Mat. 11. 27. John 3. 12, 13. 2 Cor. 5. 18, 19, 20. Rom. 4. 10, 11. Heb. 9. 14. and 7. 25.

Q. *Is this Office peculiar to Chriſt?*

A. This Office is peculiar to Chriſt, John 14. 6. 1 Tim. 2. 5, 6. Heb. 7. 24. And neither in whole nor part, can be trasferred to any other, Acts 4. 10, 11, 12. Heb. 4. 14. John 11. 42. 1 John 2. 1. Heb. 7. 25. Epheſ. 3. 12. Heb. 2. 14, 15. Acts 10. 42, 43. and 17. 31.

Q. *When was Chriſt given to be a Mediatour?*

A. (1.) In the decree of God, Christ was a Mediatour from Eternity, Ephes. 1. 5, 6.

(2.) In the vertue and efficacy of his Mediation, he was given to be Mediatour as soon as necessity required, Rev. 13. 8. Gen. 3. 15.

(3.) In the fulness of time, he was manifested in the Flesh, Gal. 4. 4, 5.

Q. *How did he that?*

A. *w* By his fulfilling || the Law, and by his † *x* sufferings, *w Mat.* 3. 15. *x Heb.* 9. 15. *Rom.* 5. 10, 11.

Expos. || Q. *Why was it necessary that Christ should fulfil the Law?*

A. It became him who was our faithful High Priest to fulfil all Righteousness.

Q. *Why was it necessary that Christ should suffer?*

A. † The justice of God must be satisfied, and the debt of sin must be paid, before God, who is (1.) True. (2.) Just. And (3.) Unchangeable, could be pleased with us, 1 John 2. 2. Heb. 9. 14, 15. 1 Pet. 1. 18. 19. Rev. 1. 5.

Q. *What understand you by his suffering?*

A. His voluntary *y* Humiliation both in *z* * Soul and Body, his *a* Crucifying *b* death, Burial, and *c* abiding † under the dominion of Death for a time, *y Phil.* 2. 5, 6, 7, 8. *z Isa.* 53. 10. *Mat.* 26. 38. *Heb.* 9. 14. *a Luke* 23. 33. *b* 1 *Cor.* 15. 3, 4. *c Acts* 2. 27.

Expos. * Q. *How may it be proved that Christ did suffer in Soul?*

A. (1.)

A. (1.) Chriſt in his Incarnation did aſſume our whole Nature, Luke 2. 40. 52. Heb. 2. 6. Luke 23. 46. 1 Tim. 2. 5. Luke 19. 10. Mat. 26. 38. Mark 14. 34. Mat. 27. 50. John 19. 30. Heb. 10. 5. Mat. 26. 12. Heb. 2. 17. That by offering it up a ſacrifice for ſin, he might Redeem us, Heb. 8. 1, 2, 3. Heb. 9. 14. and 13. 10, 11, 12. (2.) In our Nature he became our Surety, Job 19. 25. Heb. 7. 22. Therefore he ſuffered properly in Soul, as well as in Body. Mat. 27. 46. Gal. 3. 13. Heb. 2. 9, 10. 14. (3.) This is ſet forth in the Lords Supper, 1 Cor. 11. 25. And (4.) It was ſignified by the Sacrifices in the Law, Heb. 9. 19, 20, 21, 22.

Q. || *What was the death of Chriſt?*

A. The death of Chriſt, was the ſeparation of the Soul and Body, Mat. 27. 50. Luke 23. 46.

Q. *Was the Soul or Body of Chriſt ſeparated from his Godhead?*

A. No, but they both continued ſtill United to the Godhead, Mat. 1. 23. John 1. 14. 1 Pet. 3. 18. 1 Cor. 2. 8.

Q. *Why was it neceſſary that Chriſt ſhould die?*

A. It was neceſſary that Chriſt ſhould die, (1.) That he might ſatisfie Gods juſtice, Heb. 9. 22. (2.) Aboliſh and kill ſin, Mat. 26. 28. Rom. 5. 10. Rom. 6. 10, 11. 1 John 3. 8. (3.) Deſtroy death. And (4.) Him that had the power of death, that is, the Devil, Heb. 2. 14. 2 Tim. 1. 10. John 12. 31. Hoſ. 13. 14. (5.) De-

liver us from the fear of both, Heb. 2. 14. Luke 1. 74. (6.) Confirm the Testament or Covenant of Grace, which he made with us, Heb. 9. 16, 17. and 13. 20. Zach. 9. 11. And (7.) Obtain for us the Spirit of Grace, Acts 2. 33. Gal. 3. 14. and 4. 4, 5.

Q. *What differences may be observed betwixt the death and suffering of Christ, and of the Martyrs?*

A. Betwixt the death and suffering of Christ, and of the Martyrs, we may observe these differences.

1. Christ his passion was an accursed Punishment, Gal. 3. 13. The sufferings of the Martyrs and holy Men, are only Chastisements or Trials.

2. Christ passion was a Meritorious sacrifice, Heb. 9. 14. The passions of the Martyrs are of no value to merit any thing, Rom. 8. 18.

Q. *How was the punishment of the Elect laid upon Christ?*

A. 3. As the sins of the Elect were laid upon Christ, Levit. 16. 21. Isa. 53. 11. Heb. 9. 28. So was the Punishment of their sin for substance and kind, though not for Circumstance of Place or continuance, Heb. 4. 15.

Q. *Did Christ suffer every particular punishment that every particular sinner meeteth withal?*

A. He suffered both in Soul and Body the wrath of God, which was due unto us for sin, though he suffered not every particular Punishment of sin, which every particular sinner meeteth

eth withal, Rom. 5. 19. Heb. 10. 14. But the Martyrs were not forsaken, though they were not delivered out of the hands of the Persecutors.

4. Christ was in himself Pure and Innocent, but he suffered for our sins, 2 Cor. 5. 21. The Martyrs were not free from sin, neither did they suffer for the expiation of sin.

Q. † *How long did Christ remain under the dominion of Death?*

A. Until the third day Death had power and dominion over Christ, for so long Death kept asunder Soul and Body, Luke 24. 7. Mat. 17. 23. Acts 10. 40.

Q. *Did Christ always abide under the power and dominion of Death?*

A. No, for the power of Death being *y* subdued, the third *z* day he || rose again, *a* ascended into Heaven, and sitteth † at the right Hand of the Father, *y Acts* 2. 31. *z* 1 *Cor.* 15. 4. *a Mark* 16. 19.

Expos. || Q. *What is the Resurrection of Christ?*

A. The Resurrection of Christ is the first degree of his Exaltation.

Q. *What are the parts of his Resurrection?*

A. 1. His Soul was joyned to the same Flesh that died. 2. He was raised up to Life, 1 Cor. 15. 4.

Q. *Why was it necessary that Christ should rise again?*

A. It was necessary that Christ should rise again, (1.) In regard of the excellency of his Person,

Person, Acts 2. 24. (2.) In regard of the Covenant which he had made with the Father, Psal. 2. 6, 7. Isa. 53. 10. (3.) In regard of the Dignity of his high Office of eternal Mediation, Psal. 110. 6, 7. Rom. 4. 25. And (4.) That the truth of those things, which were foretold concerning the Glory of the Messias, might be fulfilled.

Q. *By what power did he rise again?*

A. Christ by his Divine power, rose again from the dead, Rom. 1. 4. 1 Pet. 3. 18. 1 Tim. 3. 16. John 5. 21. and 10. 17, 18. Acts 2. 24. and 3. 15. Ephes. 1. 17, 20. Rom. 8. 11.

Q. *Did he rise as a private or a publick Person?*

A. He arose not as a private, but as a publick Person, Rom. 5. 14. 19. 1 Cor. 15. 45. Heb. 10. 14. 1 Pet. 2. 20, 21.

Q. *What is the fruit of Christs Resurrection?*

A. He thereby sheweth that his satisfaction is fully absolute, Rom. 4. 25. and 6. 9, 10.

Q. *For what end did Christ rise again?*

A. The end of his Resurrection was, that he might prepare himself to the performance of the glorious Functions of a Mediatour, and shew himself to be the Conquerour of Death, and the Lord of quick and dead, Rom. 14. 9. Acts 17. 31.

Q. † *What is it to sit at the right Hand?*

A. To sit at the right Hand, is a manner of Speech borrowed from earthly Princes, who use to set at their right hand such as they substitute

to

to rule under them in their Names. 1 King. 2. 19.

Q. *What is ſignified hereby that Chriſt is ſaid to ſit at the right Hand of the Father?*

A. Thereby is clearly noted that excellent Glory, Power, and Dominion that Chriſt received of the Father, whereby he doth execute his Kingly, Prieſtly, and Prophetical Office in Glory, Mat. 28. 18. John 17. 2. Phil. 2. 9, 10. Pſal. 110. 1.

Q. *What are the ſpecial parts of Chriſts Mediatorſhip?*

A. He ‖ is a *b* Prophet, *c* Prieſt, and *d* King, *b Acts* 3. 22. *c Heb.* 2. 17. *d Pſal.* 110. 1.

Expoſ. ‖ Q. *Why was it neceſſary that Chriſt ſhould be both Prophet, Prieſt, and King?*

A. 1. In the time of the Law, Prophets, Prieſts, and Kings were anointed, 1 Reg. 19. 16. Exod. 28. 41. 1 Sam. 16. 13. Who were Types of Chriſt, truly anointed our Prophet, Prieſt, and King.

2. Alſo our Mediatour was, 1. To obtain and purchaſe for us full Redemption. And 2. To beſtow upon us Righteouſneſs, and eternal Life obtained. And 3. To ſhew unto us the way of Salvation, which do neceſſarily require this threefold Office of Chriſt.

Q. *Why was Chriſt a Prophet?*

A. To *e* reveal † unto us the way to everlaſting Life, *e Luke* 4. 18, 19.

Expoſ. † Q. *How did Chriſt make known the Will*

Will of God before his comming in the Flesh?

A. Before his comming in the Flesh, our Saviour Christ made known the Will of God to the Patriarks and Prophets. 1. Either immediately, 2 Pet. 1. 21. 2 Sam. 23. 2. Gen. 3. 9, 10, 11. Or by the Ministery of the Angels, Gen. 31. 11. Judg. 6. 12. 2 Kings 1. 3. And 2. By the Patriarks and Prophets; he informed the Church of the Old Testament in all points necessary to Salvation 2 Pet. 2. 5. 1 Pet. 3. 19. Jude 14. Luke 1. 17. Ephes. 2. 20. 1 Pet. 1. 11.

Q. *Did not Christ execute his Prophetical Office in his own Person?*

A. In fulness of time, he did in his own Person Preach, opening both the Law, and the Gospel.

Q. *How was he prepared to this Office?*

A. 1. By taking upon him our Nature. 2. Being after a most excellent manner sanctified by the Spirit, Luke 1. 35. Dan. 9. 24. And 3. Being furnished with all Gifts necessary, Mat. 3. 16, 17. John 3. 34. Psal. 45. 7. Isa. 11. 2. John 1. 18. and 3. 32.

Q. *Of whom was he called to this Office?*

A. God the Father called him to this Office, Luke 3. 21, 22. Mat. 3. 16, 17. Mat. 17. 5.

Q. *To whom did he Preach in his own Person?*

A. He did in his own Person Preach unto the *Jews* Acts 1. 1. Luke 21. 37. Heb. 1. 1. Dan. 9. 37. Not altogether passing by the *Samaritans* and

and *Canaanites*, John 4. 40. Mat. 15. 22.

Q. *For what ſpace?*

A. About the ſpace of three years and a half.

Q. *In what manner did he Preach?*

A. (1.) With admirable Wiſdom, Mark 6. 2. Mat. 21. 23. 27. and 22. 46. (2.) With ardent Zeal, John 2. 14. 17. John 4. 34 (3.) With excellent Grace, Pſal. 45. 2, 3. Mat. 7. 29. Luke 4. 22. and 11. 27. (4.) With ſingular Meekneſs, Mat. 11. 29. And (5.) With Authority unuſual, Mat. 7. 29. Mat. 5. 21, 22. (6.) Not reſpecting any mans Perſon, Mat. 21. 42, 43. Mark 12. 14.

Q. *What Doctrine did he Preach?*

A. He (1.) Interpreted the Law, Mat. 5. 21, 22, *&c.* and 19. 4, 5. (2.) Reproved the corruptions of the Scribes and Phariſees, John 2. 16. Mat. 23. 13. (3.) Foretold ſome things that were to come, Mat. 10. 21. Luke 19. 43, 44. Mat. 24. 3, *&c.* And (4.) Taught the Goſpel, or the laſt Will of God, concerning the Salvation of man, Iſa. 61. 1, 2 Luke 4. 18.

Q. *How did he illuſtrate his Doctrine?*

A. He did illuſtrate his Doctrine for the moſt part by Parables and Similitudes, as the People were able to bear it, Mat. 13. 3. Mark 4. 33. Confirming that which he taught.

Q. *How did he confirm his Doctrine?*

A. (1.) By the Scriptures of the Old Teſtament, John 5. 46. Mat. 22. 32. Luke 24. 26, 27.

27. 44, 45. And (2.) By holineſs of Life exactly anſwering to his Doctrine. (3.) With divers ſignes of all kinds, John 3. 2. and 5. 36. John 6. 61, 62. and 2. 25. Mat. 9. 4. John 8. 6. and 11. 43. 45. And (4.) By that moſt cruel and bitter death, which for the truth of God he did voluntarily undergo, 1 Tim. 6. 13.

Q. *How doth Chriſt teach his Church ſince his Aſcenſion into Heaven?*

A. After his Aſcenſion our Saviour doth teach his Church by his Apoſtles and Miniſters, Epheſ. 4. 11, 12. Acts 10. 41, 42.

Q. *How were the Apoſtles prepared for this Office?*

A. The Apoſtles being, (1.) Fully and perfectly inſtructed by Chriſt himſelf, in thoſe things which concern the Kingdom of God, Acts 1. 3. John 15. 15. and 17. 8. And (2.) Extraordinarily furniſhed with gifts. And (3.) Infallibly aſſiſted by the Spirit, Acts 2. 3, 4. John 14. 26. and 16. 13. Were ſent forth to Preach.

Q. *What did the Apoſtles Preach?*

A. The whole Counſel of God, ſo far as concerns man, and the means of his Salvation, Acts 20. 27. Mat. 28. 20. 1 Cor. 2. 9, 10, 11. 1 John 1. 3. Rom. 1. 16.

Q. *To whom were they ſent to Preach?*

A. Unto all Nations, Mat. 28. 18, 19. Mar. 16. 15.

Q. *How did they confirm their Doctrine?*

A. Their

A. Their Doctrine they confirmed both, (1.) By the Prophets of the Old Teſtament, Acts 26. 22. and 28. 23. 2 Pet. 1. 18, 19. And (2.) By divers Signes and Wonders which God wrought by them, Heb. 2. 3, 4. Mark 16. 20.

Q. *How doth Chriſt teach his Church ſince the death of his Apoſtles?*

A. In the dayes, and ſince the death of the Apoſtles, our Saviour doth execute his Prophetical Office by his ordinary Miniſters, whom he commanded us to hear.

Q. *How far are we to hear them?*

A. So long as they Preach according to the Scriptures, Epheſ. 4. 11, 12. Luke 10. 16.

Q. *What difference is there betwixt the Miniſtry of Chriſt, and his Miniſters?*

A. Chriſt is the Authour of the Doctrine which he taught, Miniſters are the Inſtruments of Chriſt, to teach not their own, but his Doctrine, 2 Cor. 5. 20. Job. 33. 23.

Q. *What is the fruit of this Office of Chriſt?*

A. The fruit of this Office is, (1.) The reſtoring of Knowledg decayed in the firſt fall of man. And (2.) The manifeſtation of Divine Myſteries unknown to the world, Rom. 16. 25, 26. Epheſ. 3. 9. Col. 1. 26, 27.

Q. *Why was Chriſt a† Prieſt?*

A. To *f* purchaſe for us Righteouſneſs and Life Eternal, *f Heb.* 5. 9.

Expoſ. † Q. *Is Chriſt our High Prieſt after the Order of* Aaron? *A.* Chriſt

A. Christ is our High Priest not after the Order of *Aaron*, but after the Order of *Melchisadec*, Psal. 110. 4.

Q. *What difference is there betwixt the Priesthood of* Aaron, *and of Christ?*

A. The differences are these. (1.) In the Persons. (2.) In Consecration. (3.) In the Priesthood. (4.) In the Sacrifice. (5.) In the Place whither they entred. (6.) *Aaron* was a Priest only, Christ is both King and Priest. (7.) *Aaron* was a Minister, but Christ is the Authour.

Q. *How do they differ in Person?*

A. Aaron was (1.) Of the Tribe of *Levi*, Heb. 7. 4. (2.) His Stock and Linage was known, Exod. 6. 16. 18. 20. (3.) He was compassed with Infirmities. (4.) He was Mortal. (5.) A Sinner, and had need to offer for himself, and for his own sins, Heb. 7. 28. and 5. 2, 3, 4. and 9. 7. But (1.) Christ was of the Tribe of *Judah*, Heb. 7. 14. (2.) Without Father touching his Humanity, without Mother touching his Diety, Heb. 7. 3. (3.) Immortal and continuing for ever. (4.) Holy, Harmless, Undefiled. (5.) He had no need to offer for himself, but offered himself for the People only, Heb. 7. 25, 26, 27.

Q. *How do they differ in Consecration?*

A. (1.) Material Oyl was poured upon *Aaron* at his Consecration, Levit. 8. 12. But Christ was anointed with the Holy Ghost, Acts 10. 38. (2.) *Aaron* was instituted without an Oath, but Christ

Chriſt with an Oath, Heb. 7. 20, 21. 28. Pſal. 110. 4.

Q. *How do they differ in the Prieſthood?*

A. The Prieſthood of *Aaron* was, (1.) Typical, Heb. 10. 2, 3. (2.) Not available to take away ſin, Heb. 2. 14, 15. But the Prieſthood of Chriſt is, (1.) True and Real, containing the very Image and Body of things themſelves. (2.) Perfect to aboliſh Sin, and to obtain eternal Redemption, Heb. 10. 1, 5, 11. Heb. 9. 12. 14. (3.) The Levitical Prieſthood was to be abrogated, Heb. 8. 13. But Chriſts Prieſthood is to continue for ever, Heb. 7. 24. (4.) *Aaron* died and had ſucceſſors, Heb. 7. 23. But Chriſt ſucceeded none; hath no Succeſſors, but is our only and unchangeable High Prieſt for ever, Heb. 7. 3

Q. *How do they differ in the Sacrifice?*

A. *Aaron* and his Succeſſors, (1.) Offered the Bodies and Blood of Beaſts, Heb. 9. 12. 14. But Chriſt himſelf is both the Prieſt and Sacrifice, Epheſ. 5. 25. Heb. 9. 26. and 10. 10. (2.) They offered oftentimes one manner of Sacrifice, but Chriſt hath offered himſelf once for all, Heb. 7. 27. and 9. 25, 26. and 10. 12. 14. 1 Pet. 3. 18.

Q. *How do they differ in the place whither they entred?*

A. *Aaron* and his Succeſſors entred into the Tabernacle made with hands, Heb. 8. 5. and 9. 6. But Chriſt is entred into the very Heavens, Heb. 9. 11. 24. and 4. 14.

Moreover *Aaron* and his Successors were Priests only, but Christ is both King and Priest, Heb. 7.1,2. And 7. *Aaron* and his Successors were but Ministers, but Christ is the Authour of Salvation, Heb. 5.9.

Q. *What doth all this shew?*

A. All this doth shew, (1.) The Absoluteness, (2.) The Perfection. And (3.) The Excellency of Christ his Priesthood.

Q. *What are the Functions of his Priestly Office?*

A. Offering || up g himself a sacrifice once for all, and † making request for us, g *Heb.* 5. 1. and 9. 26. and 7. 25.

Expos. || Q. *Who offered up himself?*

A. Christ through the eternal Spirit, Heb. 9. 14.

Q. *What was the Sacrifice that he offered?*

A. He offered up his Soul and Body, as a sweet smelling Sacrifice to the Father, Ephes. 5. 2.

Q. *How often?*

A. Once for all, Heb. 10. 12. Whereby he was Consecrated, and did enter into Heaven, presenting himself before the Father for us, Heb. 9. 24. and 10. 20.

Q. *What be the parts of this Oblation?*

A. Two: (1.) Expiatory. (2.) Presentatory.

Q. *What is Christs Intercession?*

A. † Christs Intercession is his most gracious Will, fervently and unmoveably desiring, that all his Members for the perpetual vertue of his Sacri-

Sacrifice, may be accepted of the Father, Rom. 8. 34.

Q. *What are the properties of his Intercession?*

A. It is, 1. Universal and Particular. 2. Heavenly and Glorious. 3. Ever effectual. 4. No way Reciprocal. And 5. Tendred only for the vertue of his Sacrifice.

Q. *Why was Christ a* † *King?*

A. To || bridle *h* and subdue all his Enemies, but *i* to † gather and *k* govern * his Elect and Chosen, *h Psal.* 110. 1. *Col.* 2. 15. 1 *Cor.* 15. 28. *i John* 10. 16. *Hag.* 2. 7. *k Ezek.* 34. 23, 24.

Q. *What is the Kingly Office of Christ?*

A. The Kingly Office of Christ is his Spiritual, Eternal, and absolute Dominion, Luke 17. 20. John 18. 36. Dan. 2. 44. & 7. 14. Heb. 1. 8. Rev. 3. 7. Whereby being appointed by the Father, Psal. 2. 6, 7. and 45. 7. Psal. 110. 2. Mat. 11. 27. Acts 2. 33. Lord of all things in Heaven and Earth, Heb. 2. 7, 8. And peculiarly King and Head of his Church, Ephes. 1. 21, 22. He doth confound and destroy all his Enemies, but doth gather and govern his Elect, Hos. 1. 7. Isa. 33. 22.

Q. *What are the properties of Christs dominion?*

A. It is, 1, Spiritual. 2. Eternal. 3. Absolute.

Q. *Who appointed him to this Office?*

A. God the Father.

Q. *What is the dominion whereunto he is appointed?*

A. To be Lord of all things in Heaven and

Earth, and peculiarly King, and Head of his Church.

Q. What are the Functions of his Kingly Office?

A. Two, 1. In respect of his Enemies. 2. In respect of his Elect.

Q. What in respect of his Enemies?

A. He doth confound and destroy all his Enemies.

Q. What in respect of his Elect?

A. He doth gather and govern his Elect.

Q. How doth he gather and govern his Elect?

A. By his Word and Spirit.

Q. For what end?

A. For their Salvation and the glory of God, Isa. 32. 15. and 59. 21. 1 Thes. 1. 5.

Q. Who are the enemies of Christ?

A. ‖ The enemies of Christ are, 1. Satan and all his Angels. 2. And all their Works.

Q. What are the works of Satan?

A. (1.) Sin. And (2.) Death, Gen. 3. 15. Ephes. 2. 2. 2 Cor. 4. 4. 2 Cor. 6. 15. To which we must add all wicked men, who be the instruments of Satan, John 8. 44. 1 John 3. 8.

Q. Among wicked men, who are the chief enemies of Christ?

A. The Antichrist of *Rome* is chief, 2 Thes. 2. 3.

Q. How doth Christ bridle and subdue these Enemies?

A. These enemies Christ hath already overcome in his own Person, Ephes. 4. 8. Col. 2. 14. John 12. 31.

Q. *How*

Q. *How doth he bridle and reproſs them dayly in reſpect of his Members?*

A. He doth dayly bridle and repreſs them, (1.) By his Wiſdom. (2.) Power. (3.) Word, and Spirit, Luke 10. 18, 19. Luke 2. 34. Rev. 12. 5. and 2. 27. 2 Cor. 10. 4, 5.

Q. *When will he perfectly ſubdue them in reſpect of his Members?*

A. He will perfectly ſubdue them at the day of Judgment, 1 Cor. 15. 25.

Q. *How will he ſubdue them?*

A. He will ſubdue them, (1.) By Adjudging ſome. (2.) By Aboliſhing others.

Q. *Whom will he Adjudg?*

A. The Devil and all his partakers to Eternal Condemnation, Mat. 25. 46.

Q. *Whom will he utterly Aboliſh?*

A. He will aboliſh Sin and Death, 1 Cor. 15. 26.

Q. *What is further to be noted in the Execution of his Kingly Office, in reſpect of his Enemies?*

A. Further it is to be noted, that Chriſt as a Mediatour in the Execution of his Kingly Office, doth (1.) Outwardly call ſome wicked and ungodly men, Mat. 22. 1. 14. and 20. 16. (2.) Preſcribe a Law how they ought to walk, James 4. 12. (3.) Beſtow many good things upon them both Spiritual and Temporal, though not ſuch as accompany Salvation, Heb. 6. 4, 5. Mat. 13. 19, 20, 21. Luke 8. 13, 14. Job 22. 18.

And (4.) Inflict divers punishments upon them, in this Life and the Life to come, for their sin and disobedience, Mat. 13. 12. and 25. 28. Isa. 6. 10. 2 Thes. 2. 10, 11. Luke 16. 23.

Q. *What are the Functions of his Kingly Office in respect of his Elect?*

A. Two. (1.) Vocation. (2.) Government.

Q. *What is Vocation?*

A. † Vocation is that whereby Christ doth not only by his Word call his Elect to Faith, Repentance, and the participation of the Covenant of Grace, Mark 1. 14, 15. Mat. 11. 28. But he doth effectually move them by his Spirit to Repent and Believe, Psal. 110. 3. 2 Thes. 2. 13, 14. Ephes. 3. 16. 17.

Q. *What be the parts of it?*

A. Two. (1.) Outward. (2.) Inward.

Q. *What is outward Vocation?*

A. It is Christs calling his Elect by his Word, to Faith and Repentance.

Q. *What is the inward Vocation?*

A. It is Christs effectual moving his Elect by his Spirit, to Repent and Believe.

Q. *What are the Functions of Christs Kingly Office appertaining to the government of his Elect?*

A. * The Functions of Christs Kingly Office appertaining to the government of his Elect are, (1.) The prescription of Laws, according to which his Subjects ought to believe and live.

(2.) The Communication and bestowing of all

all good things upon them appertaining to this or a better Life, ſo far as he knows it needful or profitable.

(3. The receiving of his Elect unto himſelf, and the giving of eternal Life unto them, having pronounced Sentence on their ſide, Mat. 25. 46.

Q. *Wherein ſtands this preſcription of Laws?*

A. It ſtands not only in (1.) Appointing the faithful by the Miniſtery of his Word to live Godly, Juſtly, and Soberly. But alſo (2.) In writing his Law in their Hearts by his holy Spirit, and enable them by the ſame Spirit, to do in ſume meaſure what he requireth, Tit. 2. 11, 12. Jer. 31. 33. Ezek. 36. 27. John 1. 16.

Q. *What comprehend you under the Communication of all Good?*

A. Under that we are to comprehend the removing of things hurtful, and the defending of his Subjects againſt them, Pſal. 68. 18. Jam. 1. 16, 17. Pſal. 23. 1, 2, 3. 1 Cor. 12. 8, 9, 10, 11. Epheſ. 1. 7. Acts 26. 18. Mat. 9. 6. Gal. 4. 4, 5. Rom. 8. 15, 16. 2 Cor. 12. 9. Phil. 4 13. Luke 22. 32. John 17. 11, 12. 22, 23. 1 John 4. 4. Gen. 9. 26, 27. Pſal. 81. 13, 14. Acts 4. 16. and 5. 13. Pſal. 34. 9, 10. Tit. 1. 15. Rom. 14. 14, 15. Iſa. 27. 7. Jer. 46. 28.

Q. *What beneſits do we receive by the Death and Reſurrection of Chriſt?*

A. We are redeemed from the || guilt, *l* puniſhment, † and power *m* of ſin, and ſhall be

raised up at the last day, *1 Col. 1. 14. m Luke 1. 74. Tit. 2. 14. 1 Cor. 15. 13.*

Expos. || Q. *How are we redeemed from the guilt of sin by the death of Christ?*

A. (1.) Christ hath paid our debts, and answered whatsoever the Law did require at our hands, 1 Pet. 2. 21. 24. And (2.) Laid down his life according to the will of his Father, John 10. 15. So that (1.) The Law hath nothing against us, Col. 2. 14. (2.) Christs death must needs be acceptable, Ephes. 5. 2. And consequently we are not bound over to punishment.

Q. *How may it be proved that we are delivered from the punishment of sin Temporal, and Eternal by the death of Christ?*

A. † Punishment is inflicted because of sin, Job 4. 8. Prov. 22. 8. and 28. 18. Hos. 10. 13. and 14. 1. Being freed from sin, we are not liable to Judgment, 2 Sam. 12. 13. Jer. 4. 14. Ezek. 18. 32. (2.) It stands not with the Justice of God, being once fully satisfied, to require a second payment at our hand, Gen. 18. 25. Mat. 3. 17. (3.) Neither will it stand with his glorious Mercy. (4.) Nor with the honour of Christ who is a perfect Redeemer, Tit. 2. 14. (5.) Nor with the price of his Blood, 1 Cor. 6. 20. (6.) Nor with our faith in praying for full pardon of all our Debts, Mat. 6. 12. Or (7.) Nor with our peace with God, Rom. 5. 1. (8.) Nor yet with right reason, that the guilt

of

of ſin ſhould be removed, and yet puniſhment for ſin inflicted.

Q. *How are we redeemed from the guilt and puniſhment of ſin?*

A. God the Father excepting the death of Chriſt, as a full *n* ranſome and ſatisfaction to his Juſtice, doth freely diſcharge and acquit us from all our ſins, *n Rom.* 3. 24, 25. *Col.* 1. 14. *Epheſ.* 1. 7.

Q. *How are we redeemed from the power and tyranny of ſin?*

A. Chriſt by || his *o* Death killeth ſin in us, and by his † Reſurrection doth quicken us to newneſs of life, *o Rom.* 6. 3, 4.

Expoſ. || Q. *How doth the Death of Chriſt kill ſin in us?*

A. Chriſt by his Death did conquer ſin, and the Old man in us, is truly ſaid to be Crucified, Dead, and Buried in and with the Body of Chriſt, we being ingrafted into the ſimilitude of his Death, Col. 2. 12. 20.

Q. *How doth Chriſts Reſurrection quicken us to newneſs of life?*

A. †Having communion with Chriſt in his life, we are raiſed up to a Spiritual life, Rom. 8. 11. And have our converſation in Herven, Phil. 3. 20.

Q. *Is the life of Grace perfect in us in this life?*

A. No, the life of Grace is only begun here, and groweth by degrees, being perfected in heaven

Q. *What are the benefits of Chriſts Aſcention?*

A. The

A. The leading *p* of Captivity Captive, the giving of Gifts unto men, the pouring *q* his Spirit upon his People, and preparing *r* a place for them, *p Ephes.* 4. 8. 11. *q Acts* 2. 16, 17. *r John* 14. 3.

Q. What are the benefits of his Intercession?

A. The persons of the faithful do alwayes remain just, and their works *s* acceptable in the sight of God; hereby also they are defended against the Accusation of all their Enemies, *s 1 Pet.* 2. 5. *Gen.* 4. 4. *Exod.* 28. 38.

Q. How will the knowledge of these things work in the heart of him whom God saves?

A. 1. It brings him to *t* serious consideration of his own estate. 2. To *u* grieve for sin, and the fear of Gods displeasure: Whereby *w* 3. The heart is † broken and humbled, *t Jer.* 8. 6, 7. *Luke* 15. 17. *u Acts* 2. 37. *w Acts.* 9. 6.

Expos. † *Q. When is the heart broken?*

A. The Heart is broken and humbled, when it is cast down with the sight of sin, Psal. 51. 17. Bruised with the weight of Gods wrath, and melted away for fear, Psal. 119. 120. 2 King. 22. 19, Knowing that God hath advantage against him, and that he is worthy to be condemned.

Q. What else will this Knowledg work?

A. It 4. Will bring *x* a man ‖ to confess his sin. 5. Highly to *y* prise Christ, and to 6. Hunger † after *z* him, until he obtain his desire,

x Luke

x *Luke* 15. 18. y *Mat.* 13. 44. z *Iſa.* 55. 1. *John* 7. 37.

Expoſ. ‖ Q. *In what manner will this humbled ſoul confeſs his ſin?*

A. He will acknowledg his ſins to God, 1. As particularly as he can, 1 Tim. 1. 13. And 2. With Sighs and Groans for pardon and forgiveneſs, Rom. 8. 26.

Q. *What are the Properties of this hungering after Chriſt?*

A. † Hunger after Chriſt, 1. Muſt be fervent, as a thirſty man longeth for drink. And 2. Continual, never giving over till the deſire be obtained.

Q. *What doth accompany this hungring after Chriſt?*

A. With this deſire there is alwayes joyned, 1. An high priſing of Chriſt. And 2. An adviſed willingneſs to forgo all things for Chriſts ſake, Phil. 1. 22, 23. with 3. 7, 8.

Q. *How are we made partakers of Chriſt with all his benefits?*

A. By † faith *a* alone, *a John* 3. 16. and 1. 12. *Acts* 13. 36.

Expoſ. † Q. *How may it be proved that we are made partakers of Chriſt by Faith alone?*

A. 1. By faith alone we are ingrafted into Chriſt, Rom. 11. 20. (2.) By Faith alone we receive him, John 6. 56. (3.) By Faith alone we have communion with him, Rev. 3. 23. And

ſo

so are made partakers of all his benefits, John 3. 36. (4.) Also Faith is the condition of the Covenant of Grace, Acts 16. 31. John 3. 18. Mark 16. 16. John 20. 31. Rom. 4. 3. 5.

Q. *What is Faith?*

A. A || resting *b* upon Christ alone for salvation. *b Psal. 2. 12. Acts 16. 31.*

Expos. || Q. *Why do you not define Faith by an Assent?*

A. Because bare assenting to the truth of Gods promises, upon the credit of the Revealer, is not true and justifying Faith, Mat. 21. 32. John 2. 23. Luke 24. 25. Luke 8. 13.

Q. *When doth the poor Soul believe unto Justification?*

A. When the poor Soul doth cast it self upon the free promise of God made in Jesus Christ, for pardon of sin, it doth truly believe, Acts 9. 42. John 14. 1. John 5. 24. with Rom. 4. 5. Isa. 28. 16. with Rom. 9. 33. Acts 18. 8. with Rom. 10. 10, 11.

Q. *What are the properties of this Faith?*

A. This Faith is, (1.) Certain, Mat. 16. 18. Though mixed with many doubtings, Luke 1. 18. and 17. 5. Mark 9. 24. And (2.) Continual, Luke 22. 31, 32. Though often shaken, Luk. 24. 21.

Q. *Why do you not define Faith to be a full perswasion?*

A. Because a full perswasion seems rather an effect of a strong Faith, Rom. 4. 21. Then the nature of a true Faith.

Q. *Is*

Q. *Is not joy an individual companion of Faith?*

A. Joy is a fruit of Faith, 1 Pet. 1. 8. Acts 8. 6, 7, 8. Rom. 5. 3. But not an inseparable Companion thereof; a man may have true Faith, and feel little or no comfort, Psal. 22. 1. and 31. 10. and 77. 2.

Q. *What is the ground of Faith?*

A. The free † promises of *c* GOD made in Christ, concerning the forgiveness of sins, and eternal Righteousness, *c Rom.* 4. 18. *Heb.* 11. 1. *&c.*

Expos. † Q. *Are not temporal Blessing, &c. the grounds of Faith, together with the promises of God?*

A. Temporal Blessings, Eccles. 9. 1, 2. Civil Vertues, Luke 18. 12, 13, 14. A general notice that Christ will save the Elect, Mat. 13. 20, 21. Sense, Reason, Experience, Feeling, Psal. 10. 1. and 51. 12. Are not the grounds of Faith; but only the promises.

Q. *What is the cause of the Promises?*

A. GOD of his Grace hath made them unto us in Christ, which ought to be received.

Q. *Why ought they to be received?*

A. Because God that cannot lie hath spoken them, Tit. 1. 2. 2 Tim. 2. 13.

Q. *How is Faith wrought in us?*

A. Inwardly by *d* the || Spirit as the Authour, outwardly by the *e* Preaching of the Word, and † Catechising, as the Instrument thereof, *d Acts* 16. 14. *e Rom.* 10. 14. *Heb.* 5. 11, 12. and 6. 1, 2.

Expos.

Expos. || Q. *How may it be proved that Faith is the work of the Spirit?*

A. Because Faith is, (1.) The Gift of God, Phil. 1. 29. And (2.) A Grace supernatural: A man of himself can no more believe, then a corrupt Fountain can send forth sweet waters, 1 Cor. 2. 14.

Q. *What is Catechising?*

A. Catechising is an Instruction of People in the chief grounds of Christian Religion, 1 Cor. 2. 4. 1 Cor. 3. 1. 1 Pet. 3. 15. Heb. 6. 1, 2. Rom. 6. 17.

Q. *What are the Properties of it?*

A. It must be, (1.) Pure. (2.) Plain. (3.) Brief. And (4.) Orderly.

Q. *What is the end of Catechising?*

A. 1. That the people may clearly and manifestly see the way unto Salvation. And 2. May know how to make use both of the Law, and of the Gospel, for their humiliation and comfort. 3. Understanding how own thing dependeth upon another, goeth before, or followeth after.

Q. *What are the special benefits of Catechising?*

A. Hereby Christians are inabled, (1.) To refer that which they read to some head. (2.) Readily to apply what they hear to fit purpose. (3.) To try it. And (4.) To have it in readiness in the time of need. (5.) To profit by the publick Minister, Heb. 5. 11, 12. And (6.) To know how to go forward in Godliness, in an holy

holy method. (7.) It is profitable to inform the Judgment. (8.) To reform the Affection. And (9.) To quicken both to the duties of a Godly Life.

Q. *How doth the Word work Faith in us?*

A. By ſhewing us *f* our miſery, and the true *g* means of our recovery, encouraging us *h* being humbled, to receive the promiſes of the Goſpel, *f Rom.* 7. 7. *Gal.* 3. 22. *g Gal.* 4. 4, 5. *h Mat.* 11. 28. *Iſa.* 61. 1, 2, 3. *Rev.* 22. 17.

Expoſ. Q. *How doth the Word incourage the humbled to believe?*

A. The Word, (1.) Commandeth the humbled to believe. (2.) Promiſeth them comfort, Mat. 9. 13. Luke 15. 32. (3.) Setteth forth the neceſſity, and excellency of Faith, John 3. 18. 36. (4.) The danger of unbelief, Mark 16. 16. John 12. 48. Acts 13. 46. (5.) The tender mercies and compaſſions of the Lord, Pſal. 103. 8. 12. And (6.) How he (1.) Inviteth. (2.) Perſwadeth. And (3.) Intreateth him to believe, 2 Cor. 5. 20.

Q. *How doth the Spirit work by the Word?*

A. It doth teach us wiſdom *i* to apply things generally ſpoken particularly to our ſelves, ſecretly upholdeth *k* againſt deſpare, ſtirreth up *l* in us good deſires, doth *m* ſoften the heart, and draw *n* us to call upon Chriſt for ſalvation, before we *o* have the feeling of comfort, *i Ezek.* 36. 27. 31. *k Pſal.* 51. 12. *l Phil.* 2. 13. *m Ezek.* 11. 19.

and

and 36. 26. *n John* 6. 44. *o Mat.* 11. 28, 29.

Q. *By what means is Faith increased?*

A. By † hearing *q* the same Word Preached or Catechised, and likewise by earnest * Prayer, 1 *Pet.* 2. 2. *q Luke* 17. 5.

Expos. † Q. *What should move men to hear the Word?*

A. Because hearing the Word Preached, is an Ordinance of God.

Q. *What are the special benefits of Hearing?*

A. It is ordained of God as a means, (1.) To encrease Knowledg, Mat. 15. 10. Prov. 1. 5. and 8. 33. Psal. 73. 16, 17. 1 Cor. 1. 21. and 14. 24, 25. (2.) To reject the Judgment. (3.) To give counsel in doubtful Cases, Psal. 119. 24. Psal. 73. 16, 17. (4.) To perfect the Faith of the Weak, Rom. 10. 8. 1 Thes. 3. 10. (5.) To make stable the Strong, Acts 20. 32. Rom. 1. 11, 12. (6.) To comfort them that are in Heavinesse, 1 Thes. 2. 11. and 3. 2. and 5. 14. (7.) To raise them that are Fallen, 2 Sam. 12. 12, 13. Gal. 6. 1. (8.) To call back them that Wander, Isa. 30. 21. (9.) To stir up the Graces of Gods Spirit, Cant. 4. 16. 2 Pet. 1. 13 (10.) To refresh the Souls of the Saints with sweet and heavenly Consolations, Cant. 1. 1. Psal. 119. 162. Col. 2. 2. And (11.) To build both Weak and Strong unto perfect Holinesse, Ephes. 4. 11, 12, 1 Pet. 5. 2. 1 Tim. 4. 16. James 1. 21.

Q. *In what respects is liberty to pray a sweet privilege?*

A. *

A. 1. Liberty to Pray is a sweet priviledg Ephes. 2. 18. Because (1.) Thereby we do. And (2.) May continually commune with the Lord after a familier manner, 2 Sam. 7. 18. Psal. 5. 1, 2, 3. And (3.) Lay open our griefs into his Bosom, 1 Sam. 1. 15. Psal. 130. 1, 2. and 61. 1, 2. (4.) We do testifie our dutiful affection to him, Luke 15. 18. (5.) And become helpers to others, Rom. 15. 30. Phil. 1. 19. 2 Thes. 3. 1. Col. 4. 12.

Q. What are the special benefits of Prayer?

A. It doth add strength to Faith, Luke 17. 5. For 1. It gives life to the Graces of God that are in us. 2. By it we obtain at the Hand of God what good we stand in need of, Mat. 7. 7. Isa. 65. 24. 3. We grow better acquainted with God, Gen. 18. 23. 27. James 4. 8. 4. We fight manfully against Corruption, Ephes. 6. 18. And 5. Learn to direct our selves in a Godly life. 6. By it Crosses are prevented, removed, or sanctified, Psal. 3. 4. Isa. 37. 1. 6. 7. All things are sanctified thereby, 1 Tim. 4. 5. And 8. We keep that we fall not into temptation, Mat. 26. 41. yea often. 9. We obtain much more good then we desire or expect, 1 Kings 3. 13. Ephes. 3. 20.

Q. How else may the benefits of Prayer be conceived?

A. Prayer is, (1.) A Key to open the Door of Gods Treasure-house, Mat. 7. 7. (2.) A pre-

sent remedy to an oppressed Spirit, Psal. 6, 1. 8. and 31. 21, 22. (3.) A preserver of the godly mind, 2 Thes. 3. 5. (4.) A giver of strength to the Weak, Ephes. 3. 14. 16. And (5.) An especial means to make a man fit to live in every estate, Col. 1. 9, 10.

Q. *How must we hear that we may get profit?*

A. With Reverence, *s* Meekness, † Joy, * a *t* longing || desire *u* to Learn, and *w* giving † credit to the Truth, *s Isa.* 66. 2. *t James* 1. 21. *Mat.* 13. 44. *u* 1 *Pet.* 2. 2. *w Heb.* 4. 1, 2.

Expos. || Q. *What is Reverence?*

A. Reverence is an affection of the Heart, arising from the apprehension of Gods Majesty, and our own vileness.

Q. *What are the effects of Reverence?*

A. Thereby we are prepared to hear the Word, 1. With Humility. 2. Fear. And 3. Attention, Acts 10. 33. 1 Thes. 2. 13. John 12. 48. and 11. 28, 29. Heb. 12. 28. Job 42. 5, 6. Psal. 62. 11. Acts 16. 14.

Q. *What is Meekness?*

A. Meekness is an affection, whereby we are contented, 1. To bear the rebukes of the Law. And 2. To have the duties of the Word to be pressed upon us, 1 Sam. 3. 17. 2 Kings 20. 19. Psal. 25. 9. 12. Heb. 13. 22.

Q. *What is Joy?*

A. * Joy is a delight of the Soul, for some good thing that is present, Acts 8. 8. Exod. 6. 9.

Q. ||

Q. || *What is a longing desire to Learn?*

A. Longing desire to Learn, is an eager Appetite to be further acquainted with the knowledge of the Truth, that we may reap Fruit, and benefit by the same, Prov. 27. 7. Prov. 2. 3, 4. 9. Psal. 119. 34, 35. 40.

Q. *What is it to give credit to the Truth?*

A. To give credit to the Truth, is to believe the whole Truth and every part of it, as true and certain, both to others and to our selves, to as we expect the benefit promised therein, and the effecting and making good of whatsoever is there spoken, 2 Chron. 20. 20. Isa. 7. 9.

Q. *How else?*

A. We must *x* meditate || of that we hear † apply it to our selves, confer of *y* it with ‡ others, and with *z* diligence || set about the practise of what is required, *x Psal.* 1. 2. and 119. 114, 115. *y John* 4. 33. *z Isa.* 2. 3. *Luke* 2. 51.

Expos. || Q. *What is the profit of Meditation?*

A. Meditation is the very life of Reading and Hearing, 1 Tim. 4. 15. And it is a separation of our selves purposely from other matters, that we may seriously think of what hath been taught, Gen. 24. 63.

Q. *What is the end of Meditation?*

A. 1. That it may be setled in the Mind. And 2. Work upon the Affections, Jer. 8. 6.

Q. *What must accompany Meditation?*

A. We must joyn, 1. Examination. And

2. Prayer, Luke 18. 1. Therewith.

Q. What is it to apply the Word to our selves?

A. To apply the Word to our selves, is to lay it to our heart as concerning us, 1 Cor. 11. 28. 2 Cor. 13. 5.

Q. What are the parts of the Word?

A. 1. The Commandments. 2. The Threatnings. 3. The Exhortations. 4. The Promises.

Q. How are the Commandments to be applyed?

A. That they may guide us.

Q. How are the Threatnings to be applyed?

A. (1.) That they may humble us for our sins past, 2 Sam. 12. 12, 13. and 24. 10. (2.) That they may affright us from sin to come.

Q. How must we apply the Exhortation?

A. That they may incite us to our Duty with chearfulness, Eccles. 12. 11.

Q. What use is to be made of the Promise?

A. The Promises may be, 1. For our support. 2. For our comfort, whether they be in plain Speeches, or mystical Prophesies, Psal. 119. 71, 72. 52. ver.

Q. How must we confer with others?

A. 1. For Instruction. 2. For Edification in holiness, and comfort.

Q. How for instruction?

A. 1. We must communicate to others what we have learned. And 2. Learn of others what we are ignorant of, do not well understand, or have forgotten.

Q. *How*

Q. *How for Edification in holineſs and comfort?*

A. We muſt, 1. By Admonition. 2. Exhortation. And 3. Comfort, help to ſtrengthen and edifie one another, Heb. 3. 13. Job 16. 4, 5. Rom. 1. 11, 12. Lev. 19. 17. Prov. 27. 5, 6. 1 Theſ. 5. 11. 14. Jude v. 20.

Q. *How muſt we practiſe that which is taught?*

A. || 1. Inwardly we muſt heartily deſire and ſtrive. And 2. Outwardly we muſt be careful without delays to take all Opportunities of doing the good that God requireth, 2 Chron. 17. 6. and 19. 3. and 27. 6. Luke 8. 15.

Q. *What muſt accompany this practiſe?*

A. We muſt be humble for negligence and ſin paſt, watching and fighting againſt corruption for the time to come, 1 Cor. 9. 26, 27. Cheriſhing one another with befitting comforts, Iſa. 40. 1.

Q. *What is Prayer?*

A. It is † a calling upon God in the Name of Chriſt with the *a* heart, and ſometime with the * voice, according to *b* his will for our ſelves and others, *a Exod.* 14. 15. 1 *Sam.* 1. 13. 15. *b* 1 *Joh.* 5. 14.

Expoſ. † Q. *What reaſons or motives be there to induce us to Prayer?*

A. (1.) The Commandments, Pſal. 105. 4. and 81. 10. Iſa. 55. 6. 1 Theſ. 5. 17. Rom. 12. 12. (2.) Promiſes, Mat. 7. 7. and 21. 22. Mark 11. 24. Pſal. 91. 15. Iſa. 65. 24. Jeremiah 29. 12. Iſa. 45. 19. John 16. 23. (3.) Threatnings of the Lord, Zeph. 3. 1, 2. and 1. 6.

Ezek. 22. 30, 31. Dan. 9. 13. 14. Mat. 26. 41 (4.) The Examples of Christ himself, and all his Apostles, Luke 3. 21. and 9. 18. 29. Acts 1. 14. 24. and 9. 11. 14. 2 Tim. 2. 19. 22. (5.) Our own necessities, Judg. 3. 9. 15. and 4. 3. Isa. 26. 16. Psal. 18. 6. Phil. 4. 6. And (6.) The success of Prayer, Psal. 120. 1. Psal. 3. 4. Psal. 32. 5, 6. Are sufficient Motives and Reasons to induce us to the practise of this Duty.

Q. *For what ends is it lawful to use the Voice in Prayer?*

A. * It is lawful to use the Voice in Prayer, 1. To quicken our Dulness. 2. To inflame our Devotion. 3. To prevent Rovings. And 4. To edifie our Brethren, Zeph. 3. 9. Psal. 88. 1.

Q. *To whom must we Pray?*

A. To ‖ God alone in the Name † of Christ, c *John* 6. 23. *Col.* 3. 17.

Expos. ‖ Q. *Why must we Pray to God alone?*

A. (1.) God only is every where present, Jer. 23. 23, 24. (2.) He knoweth all Hearts, 1 King. 8. 39. Jer. 17. 19, 10. Psal. 94. 9, 10. (3.) He heareth all Prayers, Neh. 1. 6. Psal. 65. 2. Psal. 66. 19, 20. (4.) He is most able to help, Psal. 57. 2. Ephes. 3. 20. (5.) Prayer is a Divine worship, Psal. 50. 15. and 44. 20, 21. (6.) It is a Spiritual sacrifice, Mal. 1. 11. Psal. 141. 2. Rev. 8. 4. and 5. 8. Exod. 22. 20. And (7.) In God only we ought to believe, John 14. 1. therefore he only is to be called upon.

Rom.

Rom. 10. 13, 14. As the very Heathen saw by the Light of Nature, Jonah 1. 5.

Q. *What is it to Pray in the Name of Christ?*

A. † To Pray in the Name of Christ, is not rudely and customarily to say these words, Through Jesus Christ our Lord, &c. But in the confidence of the Merit and Intercession of Christ to call on our Heavenly Father, Dan. 9. 17.

Q. *Why must we Pray in the Name of Christ?*

A. Because since the Fall of man, 1. None are called to come to God. Or 2. Have promise to speed but in the Name of a Mediatour, Joh. 14. 6. Heb. 4. 16. 1 Tim. 2. 5. 1 John 2. 1. Rom. 8. 31, Heb. 7. 25. 3. In Christ alone we have access to the Throne of Grace, Ephes. 2. 18. and 3. 12.

Q. *Do not Angels or Saints departed, present our Prayers unto God?*

A. Angels or Saints departed, do not present our Prayers before God: For 1. Christ only is our Mediatour and High Priest. 2. He only getteth our Prayers acceptance before God, Heb. 1. 3. and 4. 14. Rev. 8. 3. And to present our Prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10. 11. Acts 10. 4. 31.

Q. *Ought we not in Prayer to make particular confession of our sins?*

A. Yea, so far as we ‖ can come to the knowledg of them, and this we must do † with grief,

‖ hatred, and * shame, freely *f* accusing and condemning our selves before God, with *g* broken and contrite hearts, *d* 1 *Sam.* 12. 19. *Psal.* 19. 13. *e Neh.* 8. 9. *f Neh.* 9. 33. *g Zach.* 12. 10.

Expos. † Q. *What sorrow for sin is required?*

A. Sorrow for sin must be, (1.) Hearty. (2.) Continual. And (3.) As much as may be particular, Psal. 102. 4. Especially for the sins which have made great breaches in the Soul, Psal. 51. 1, 2, 4. Yea, sin should be (4.) Our chief sorrow.

Q. *Why should the Soul abhor sin?*

A. ‖ The Soul should abhor sin, especially for the loathsomness of it, Psal. 97. 10. Psal. 119. 163. Job. 42. 6. Amos 5. 15.

Q. *How doth the loathsomness of sin appear?*

A. (1.) It darkeneth Gods Glory, Gen. 39. 9. (2.) It breaketh his Law, (3.) It soileth all it toucheth, 2 Cor. 7. 1. James 1. 21. Hag. 2. 12, 13.

Q. *Why should we confess our sins with shame?*

A. * Because God is Infinite in Majesty, Psal. 86. 10. And of pure Eyes, Heb. 1. 13. A man therefore should blush at the remembrance and confession of sins before God, Isa. 9. 6. and Dan. 9. 7. Seeing his Face would be covered with shame, if a man should know them.

Q. *What are the parts of Prayer?*

A. Petition and Thanksgiving.

Q. *What is Petition?*

A. It is a Prayer, wherein we desire the preventing

venting *h* or *i* removing of things hurtful, and the obtaining of things needful, either for this life, or that which is to come, *h Isa.* 37. 20. *Mat.* 6. 13. *i Psal.* 6. 1, 2, 3, 4.

Q. *How may we make our requests that we may be heard?*

A. With *k* understanding, ‖ *l* feeling † of our Wants, *m* * Fervency, *n* ‖ Reverence, *o* hope to † Speed, and *p* Love *, *k* 1 *Cor.* 14. 15. *l Mat.* 11. 28. *m Jam.* 5. 17. *n Eccles.* 5. 2. *o* 1 *Tim.* 2. 8. *p Mat.* 6. 14. *Mark* 11. 25.

Expos. ‖ Q. *Why should we pray with understanding?*

A. Because blind Devotion is not pleasing unto God, Prov. 19. 2. Acts 17. 22, 23, 24. John 3. 22. Who requireth to be observed with the Mind, Mat. 22. 37. Luke 10. 27. We must therefore know the Will of God.

Q. *How is the Will of God known?*

A. The Will of God appears, 1. By his Commandments. 2. By Promises. 3. By Threatnings. 4. By the approved practises of the Saints.

Q. *Must we Pray for nothing but only according to the Will of God?*

A. We must Desire and Pray only for that which we know Gods Word doth warrant us, 1 John 5. 14.

Q. *What is meet to be understood in Prayer?*

A. Our Words, Matter, and Mean in Prayer, are meet to be understood.

Q. *With what feeling should we Pray?*

A. In

A. In Prayer we should feel sin as a burthen, Jer. 31. 18. Isa. 63. 17. And be pinched with our want of Grace, Psal. 51. 10, 11, 12. James 1. 5.

Q. *Whence ariseth this Sense and Feeling?*

A. It ariseth from (1.) A consideration of Gods Judgments due to sin, Ezra 9. 6, 7. And (2.) Of the necessity of saving Grace, Luke 17. 5. 2 Cor. 12. 9.

Q. *What fervency is required?*

A. * As the things we begg are more or less excellent, and of it use for us, so we must be more or less eager to obtain them, Psal. 51. 1, 2, 3. 9. and 80. 1, 2, 3, 4.

Q. *Whence ariseth this fervency?*

A. It ariseth from a consideration of the (1.) Necessity. And (2.) Excellency of what we desire, Psal. 79. 8, 9. and 86. 1. Psal. 102. 13, 14. (3.) As also from a burning Zeal of Gods Glory. And (4.) Hearty love of our Brethren, Isa. 62. 1. Psal. 122. 6, 7, 8.

Q. *What is opposite hereunto?*

A. Opposite hereunto is Hypocrisie, and vain Babling, Mat. 6. 5, 6, 7.

Q. *Why must we Pray with reverence?*

A. ‖ Considering Gods excellent Majesty, we may not rashly conceive or utter any thing before him, but with Reverence, Gen. 18. 27, 30. 32.

Q. *What is this Reverence?*

A. It

A. It is an unfained abasement of the Mind.

Q. Whence proceedeth it?

A. It proceeds from (1.) A consideration of Gods Divine Majesty. And (2.) Our own indignity, Luke 15. 21. Gen. 32. 10. Ezra 9. 6. Heb. 12. 28.

Q. Why must we Pray with hope to speed?

A. † Having (1.) A promise from God that he will grant our requests, Psal. 34. 19. Isa. 30. 19. and 58. 9. We must believe his Word, for he is True and Faithful, Heb. 11. 11. 2 Tim. 2. 23. (2.) If hope to speed accompany not our Prayers, they are vain, James 1. 6.

Q. Is not this Hope many times weak?

A. This Hope is weak, feeble, and many times seems to be overwhelmed in the Godly, Psal. 13. 1, 2. and 31. 22. and 77. 7, 8, 9.

Q. What is meant by Love?

A. * By Love is meant, (1.) That we must forgive our Enemies. And (2.) Carry an hearty affection to the Children of God, Ephes. 4. 32. Col. 3. 12, 13.

Q. What is Thanksgiving?

A. It is || a Prayer wherein we render r thanks to God for his general Goodness, and also particular *s* favours, *q* 1 Sam. 2. 1. *r* Psal. 136. 1. and *s* Psal. 103. 1, 2, 3, 4, 5.

Expos. || *Q. What motives be there to this duty?*

A. Motives to this Duty there be many. (1.) It is an Excellent, Psal. 92. 1. (2.) An Ancient,

ent, Job. 38. 7. (3.) Spiritual Duty, Heb. 13. 15. Col. 3. 16. 1 Pet. 2. 5. (4.) It is to be continued in Heaven when other Duties cease, Rev. 19. 3, 4, 5. (5.) It is acceptable to God, 1 Thes. 5. 18. Psal. 147. 1. (6.) It is comely for the Saints, Psal. 33. 1. and 147. 1. (7.) It is practised by the Angels, Luke 2. 13. (8.) It sets on work all the Graces of God in us, Psal. 103. 1, 2, 3. (9.) It is the end of Gods benefits, Psal. 13. 6. and 118. 29. (10.) Of our life. And (11.) Of all our services, Isa. 8. 19. And (12.) It is the ready way to obtain what we stand in need of, Psal. 50. 23.

Q. *What be the means of true thankfulness?*

A. The means of true thankfulness, are (1.) A due consideration of our own vileness. And (2.) A serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 Chron. 16. 16, 17. Psal. 103. 1, 2, 3, *&c.* 1 Sam. 25. 32. Gen. 24. 27. Luke 7. 15. Rom. 7. 25. (3.) A perswasion that God hath in love bestowed them upon us, Psal. 116. 12. 14.

Q. *What things are required in Thanksgiving?*

A. 1. Love *t* to God. And *u* 2. Joy in mercy. A *x* desire to draw others to obey and glorifie God. And 4. An *y* endeavour to proceed in Godliness our selves. *t Psal.* 18. 1, 2. *u Psal.* 126. 1, 2. and 104. 34. *x Psal.* 34. 11. and 66. 16. *y Deut.* 6. 10, 11. 1. 2. 1. 3. 1 *Sam.* 12. 14.

Q. *What rule of Direction is there according*

to

to which we ought to frame our Prayer?

A. The general Direction is the Word of God, the more especial is the Lords Prayer.

Expos. Q. *May not the Lords Prayer be used as a Prayer?*

A. The Lords Prayer is so a Direction, that it may be Lawfully, and Laudably, used as a Prayer, Mat. 6. 9. *&c.* Luke 11. 2. *&c.* Num. 6. 23, 24. Psal. 22. 1. and 92. 1.

Q. *Why is it called the Lords Prayer?*

A. It is called the Lords Prayer, because the Lord Jesus taught it to his Disciples, Luke 11. 12.

Q. *How many things are to be considered in the Lords Prayer?*

A. Three, the Preface, the Prayer it self, and the Conclusion.

Q. *Which is the Preface?*

A. Our Father which art in Heaven.

Q. *What learn you of this Preface?*

A. That God is our *a* || Father by Grace *b* and Adoption, through Jesus Christ, *c* glorious in Majesty, and *d* infinite in Power, that both *e* can and *f* hath promised to help us, *a Isa.* 63. 16. *b Rom.* 8. 15, 16. *Gal.* 4. 4, 5. *c Psal.* 47. 2. *d Psal.* 115. 3. *e Ephes.* 3. 20. *f Psal.* 50. 15.

Expos. || Q. *Who are allowed to call God Father?*

A. There is no Christian so poor, weak, or unworthy in his own Eyes, but he is allowed to call God Father, Jer. 3. 19.

Q. *What*

Q. *What are you to consider in the Lords Prayer it self?*

A. Six Petitions, and a Thanksgiving.

Q. *Which is the first Petition?*

A. Hallowed † be thy * Name.

Expos.† Q. *What doth the word Hallow signifie?*

A. To Hallow, is not here (1.) Of unholy or prophane to make holy, 1 Cor. 6. 10, 11. But (2.) To set apart to an holy use, Exod. 20. 8.

Q. *What doth it signifie in this Petition?*

A. To acknowledg, confess, and profess holily the Name of God, Mat. 11. 19. Lev. 10. 3. 1 Pet. 3. 15.

Q. *What is meant by the Name of God?*

A. * By Name, is meant (1.) God himself, Psal. 2. 7. and 115. 1. (2.) His Titles, Exod. 3. 14, 15. Psal. 83. 18. (3.) His Properties, Exod. 34. 5, 6, 7. (4.) His Ordinances, Psal. 138. 2. and 1 Tim. 6. 1. (5.) His Works, Psal. 19. 1. (6.) His Judgments, Psal. 9. 16. Isa. 30. 27. (7.) His Mercies, Isa. 48. 9, 10, 11. Ezek. 28. 26. Or (8.) Any thing whereby he makes himself known, Exod. 20. 7.

Q. *What desire you of God in this Petition?*

A. That Gods infinite Excellency may be magnified g by us on Earth, ‖ in Heart, † in Word, and in * Deed, g *Psal.* 40. 16. & 115. 1.

Expos.‖ Q. *How is the Name of God magnified in Heart?*

A. By an inward and faithful acknowledg-

ment,

ments, with 1. Confidence. 2. Fear. 3. Love. 4. Hope. 5. Humility. 6. Patience. 7. Joy. and 8. Desire of his presence in Heaven, Heb. 8. 13. 1 Pet. 5. 15. Rom. 4. 20. Phil. 1. 20, 21, 22, 29.

Q. How inward?

A. By speaking Good of Gods Name to others, Psal. 34. 3. Deut. 32. 3. Psal. 105. 1. 3. and 145. 21.

Q. How in Deed?

A. (1.) By walking in Holiness and Righteousness before God, Mat. 5. 16. John 15. 8. 1 Pet. 2. 12. (2.) Patiently submitting our selves unto his Will, Josh. 7. 19. (3.) Constantly and undantedly professing his Truth, Psal. 119. 46. John 21. 19. And (4.) Reforming our lives, if we have gone a stray, Jer. 13. 16. Mal. 2. 2.

Q. Which is the second Petition?

A. Thy || Kingdom † come.

Expos. || *Q. Why must we Pray that Christs Kingdom may come?*

A. Because Satan hath his Kingdom on Earth, 2 Cor. 4. 4. Luke 11. 18.

Q. Who be the Bond-slaves of Satan?

A. All men by Nature are his Bond-slaves, Ephes. 2. 2. 2 Tim. 2. 26.

Q. By what Laws is his Kingdom governed?

A. 1. By Ignorance, 2. Errour. 3. Impiety, And 4. Disobedience, Ephes. 4. 18.

Q. What is the Kingdom of Christ?

A. Christ

A. Christ hath his Kingdom, Col. 1. 13. To wit his Church, which is the Company of Mankind, 1 Pet. 2. 9. Ephes. 5. 23. In Heaven and Earth, Ephes. 3. 15. Col. 1. 20. Called from the World, Rom. 8. 30. Unto Salvation through him, Acts 4. 12.

Q. *What be the Degrees of this Kingdom?*

A. 1. Militant. 2. Triumphant.

Q. *What be the Prerogatives of the Church Militant?*

A. In this World it is, 1. Redeemed. 2. Called. 3. Sanctified, Col. 1. 30. After this Life it is glorified, Mat. 25. 34. 2 Thes. 1. 10.

Q. *What doth the word Kingdom signifie in Scripture?*

A. The Government which Christ exerciseth over all Men, and all other Creatures, Ephes. 1. 21, 22. Heb. 1. 6, 7.

Q. *What doth it signifie in this Petition?*

A. The special Government which he exerciseth over his Church, Ephes. 5. 23. In this Life, and the Life to come.

Q. *What do you desire of God in this Petition?*

A. That * Christ would *h* convert such as be under the power of Satan, *i* rule in the hearts of his chosen by his Spirit here, and *k* perfect Salvation in Heaven hereafter, *h Cant.* 8. 8. *Acts* 7. 60. *i Ephes.* 3. 16, 17. *k Phil.* 1. 8, 9, 10, 11, 12.

Expos.* Q. *What desire you of God particularly,*

in reſpect of them that be under the power of Satan?

A. Particularly we deſire, that 1. God would ſend forth his Word, Mat. 9. 38. (2.) Give it free paſſage, Epheſ. 6. 19. Rom. 15. 30, 31, 32. (3.) Powerfully accompany it by his Spirit, Deut. 33. 2. 10. 2 Cor. 10. 4, 5. (4.) Bring his choſen from the power of Satan to God, Acts 26. 18.

Q. What in reſpect of them that be converted?

A. (1.) That God would uphold ſuch as be converted, Pſal. 51. 12. John 17. 15. (2.) Strengthen the weak, Cant. 1. 4. Luke 22. 31, 32. 2 Cor. 12. 8, 9. (3.) Comfort the afflicted, Pſal. 51. 12. Cant. 1. 1. (4.) Recal the wandring, Pſal. 119. 27. Luke 19. 10. And, (5.) Make all grow in grace and knowledg, 2 Pet. 3. 18.

Q. What deſire you in reſpect of the means whereby the faithful are built forward in Grace?

A. (1.) The ſame Word may be continued, Gal. 2. 5. (2.) The Sacraments and Diſcipline purely Adminiſtred, 1 Cor. 11. 23, 24. &c. 1 Cor. 5. 3, 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5. (3.) That good Miniſters and Magiſtrates may be preſerved, Deut. 33. 11. 2 Theſ. 3. 1, 2. Pſal. 20. 1. Proſpered, Pſal. 122. 6, 7, 8. 1 Tim. 2. 2. And increaſed, Luke 10. 2. Iſa. 49. 23. (4.) That Catechiſing may be more uſed, 1 Cor. 3. 2. (5.) And that Schooles for Piety may be erected and maintained, 2 Kings 6. 1, 2. Pſ. 116. 62. 7.

Q. *What require you in respect of the perfect Sylvation of the Elect?*

A. That Christ would come to Judgment, Rev. 22. 20.

Q. *Which is the third Petition?*

A. Thy || will † be * done in Earth as it is in || Heaven.

Expos. || Q. *Why must we Pray that Gods Will may be done?*

A. Because man by Nature doth the will of the Flesh, and of Satan, Ephes. 2. 3. John 8. 44.

Q. *Whose will ought he to do?*

A. He ought to desire and do, not his own will, Rom. 1. 6. Mat. 26. 39. But the Will of God, Isa. 26. 8. Psal. 119. 5. 106.

Q. † *What is the Will of God?*

A. The Word of God revealed in the Old and New Testament, is the Will of God.

Q. * *What is it to do the Will of God?*

A. To do Gods Will, is to obey it, Exod. 24. 7

Q. || *Who obey the Will of God in Heaven?*

A. In Heaven the Saints departed, and the Angels obey the Lord, Heb. 12. 23. Psal. 103. 20.

Q. *Who ought to obey the Will of God on Earth?*

A. On Earth men living are to be obedient, Exod. 24. 3. 1 Sam. 15. 22.

Q. *What desire you of God in this Petition?*

A. That *l* whatsoever God willeth in his Word, might be obeyed *m* Cheerfully, *n* Speedily, *o* Faithfully, and Constantly, by Men on Earth

Earth, as *p* Angels † do in Heaven, *l Exod.* 29. 8. *Rom.* 12. 2. *m Psal.* 27. 8. and 4. 8. *n Psal.* 119. 32. 60. *o Rev.* 2. 10. *p Isa.* 6. 2.

Expos. † Q. *What do you particularly desire of God in this Petition?*

A. We particularly crave of God, (1.) The knowledg of his Will, Psal 119. 18. 33. 34. Col. (1.) 9. 10. (2.) The suppression of our own vile wills, Rom. 7. 24. (3.) Faith in Gods Promises, Rom. 4. 9. 12. (4.) Constancy and Chearfulness in our Sufferings, Col. 1. 9. 11.

Q. *What inward disposition to Obedience do you desire?*

A. (1.) An inward desire, (2.) Care. And (3.) Delight, Psal. 119. 36. 143. 145. And (4.) Endeavour. And (5.) Ability to walk in Holiness, Psal. 119. 112. 167. 168. Phil. 4. 13.

Q. *Are we able in this life perfectly to obey the Lord as the Angels do?*

A. In this life perfectly we cannot do the Will of God, 2 Sam. 12. 9. and 13. 39. and 24. 10. 2 Chron. 35. 22. Luke 1. 6. 20. As the Angels do: But we must, 1. Desire. 2. Strive after. And 3. Hope for perfection, Luke 13. 24. Phil. 1. 6.

Q. *How then do we obey as the Angels do?*

A. When we obey with sincerity, Gen. 5. 24. and 17. 1. Mich. 6. 8. As the Angels do, though not in the same Degree, 1 Cor. 1. 13. 9, 10.

Q. *Which is the fourth Petition?*

A. || Give us this || day our || daily † Bread.

Expos.

Expos. ‖ Q. *Who must pray give us?*

A. All both poor and rich must pray, Give us.

Q. *Why so?*

A. (1.) Because we have nothing but Gods free gifts, 1 Cor. 4. 7. James 1. 17. (2.) We have Title to nothing, but in Christ Jesus, Heb. 1. 2. with Rom. 8. 32. (3.) We can keep nothing but by the Lords Licence, Job 1. 12. (4.) Neither can any thing prosper with us, but by his blessing, Deut. 8. 16. Prov. 10. 22. Psal. 127. 112. Hag. 1. 6. Isa. 3.

Q. † *Seeing we Pray but for a day, may we not provide for the time to come?*

A. We may provide for the time to come, 1. In a lawful manner. 2. When God gives opportunity, Ephes. 4. 28. Gen. 41. 34, 35. *&c.* and 50. 20. 2 Cor. 13. 14. Acts 11. 28.

Q. *What then is required of us in this particular?*

A. We must ever wait upon Gods providence, 1 Pet. 5. 7. Psal. 55. 22. Both (1.) When we have the means, Prov. 3. 5. 6. And (2.) When we want them, Isa. 28. 16.

Q. *What cares for the things of this life is to be abandoned?*

A. We must cast off, 1. Distrust. 2. Excessive. 3. Distracting. 4. Unprofitable. And 5. Needless cares, Mat. 6. 25. *&c.* to the end.

Q. * *When is Bread said to be ours?*

A. Bread is said to be ours, when it is, (1.) Gotten by just and lawful [illegible] Ephes. 4. 28.

(2.)

(2.) In a good and honest calling, Gen. 3. 19. (3.) Our persons being accepted of God in Jesus Christ, 1 Cor. 3. 22, 23.

Q. *Why is the Bread ours?*

A. Because that which we so possess, is given us of God in Love and Mercy.

Q. *What is meant by dayly Bread?*

A. By dayly Bread, is meant Bread, 1. For the supply of our present necessity. Or 2. Rather that which is fit for us, or agreeable to our present condition, Prov. 30. 8, 9.

Q. *What doth the word Bread signifie in Scripture?*

A. The Bread of Life which is Christ, Joh. 6. 48.

Q. *What doth it signifie in this Petition?*

A. All outward things, Prov. 27. 27. Jer. 11. 19. Prov. 39. 14. For our necessity and Christian delight, Psal. 104. 15. John 12. 3.

Q. *What desire you of God in this Petition?*

A. That ‖ God would bestow on us all things necessary for this life, as Food, Maintenance, *&c.*

Expos. ‖ Q. *What do you Pray for under the name of Bread?*

A. We Pray for, (1.) Food. And (2.) Rayment, Gen. 28. 20. (3.) Sleep, Psal. 3. 5. and 4. 8. (4.) Fitting delights, Psal. 23 5. Prov. 5. 18, 19. Gen. 21. 8. and 29. 22.

Q. *What desire you under the name of our Bread?*

A. Contentation with our estates, Heb. 13. 5. 1 Tim. 6. 6. Though they be mean, Phil. 4. 12. 1 Tim. 6. 8. (2.) Resting on Gods Providence, Prov. 16. 3. (3.) Love of Justice,

Job 29. 24. (4.) Faithfulness. (5.) Painfulness in our Callings, 2 Thes. 3. 12. (6.) Joy. (7.) Thankfulness, Deut. 28. 47. and 8. 10, 11. (8.) Gods Blessing upon them, Gen. 24. 12. Psal. 67. 1. 6, 7. (9.) The Sanctification, of whatsoever we enjoy, 1 Tim. 4. 4. (10.) As also for Peace, Psal 122. 7, 8.

Q. *What desire you as means hereof?*

A. (1.) Protection by the Magistrate 1 Tim. 2. 1, 2. (2.) Seasonable Weather, *&c.* 1 Kings 8. 35, 36. Josh. 2. 21. Deut. 28. 12. (3.) Valiant Souldiers, 2 Sam. 13. 8. 2. 10. 1. to 39. (4.) Learned and good Physicians, Col. 4. 14.

Q. *What do we Pray against?*

A. We Pray against, (1.) Covetousness, Psal. 119. 36. (2.) Distracting Cares, Mat. 6. 34. (3.) Distrust, Psal. 78. 22. (4.) Discontent with our Estate, 1 Tim. 6. 10. (5.) Idleness, Mat. 20. 3, 6. (6.) Oppression. (7.) Injustice. (8.) Carelessness. (9.) Unjust War. Or (10.) Whatsoever doth unlawfully Hurt and Impeach our outward Prosperity.

Q. *Which is the fifth Petition?*

A. And † 2. Forgive us our * Trespasses, as we ‖ forgive them † that trespass against us.

Expos. † Q. *What is it to forgive sin?*

A. To forgive sin is, (1.) To cover it, (2.) To put it away out of sight. And (3.) Not to impute it. Or (4.) Not to call to a reckoning for it, Psal. 32. 1, 2.

Q. *Why are sins called trespasses or debts?* A.

A. Sinners are called Treſpaſſes or Debts, Mark 18. 25. Becauſe we are bound to make Satisfaction for them, by ſuffering the juſt Judgment of God, Luke 11. 4. Gen. 2. 17. If the Divine juſtice be not ſatisfied by another, Col. 1. 20.

Q. ‖ *Is our forgiving others a cauſe why God forgives us?*

A. Our forgiving others is not a cauſe why God forgives us, Mat. 18. 32, 33. Col. 3. 13. 1 John 4. 10, 11. But a ſign whereby we are aſſured that God hath pardoned us, Mat. 6. 14, 15. and 5. 22. 24. Mat. 7. 11.

Q. † *Are we ever to forgive the Treſpaſs that is done againſt us?*

A. The wrong that is done unto us (though not alwayes the damage, 2 Chron. 19. 6. 1 Tim. 5. 8. Epheſ. 2. 9. Exod. 22. 1. 15. Acts 16. 37. comp.) We ought to forgive, Mark 11. 25.

Q. *Every Treſpaſs is a ſin, how then can we forgive it?*

A. The ſin being the breach of the Divine Law, God only can pardon, Pſal. 51. 1. 4.

Q. *What deſire you of God in this Petition?*

A. That ‖ God of his free *a* mercy in Jeſus Chriſt, would fully *b* pardon all our ſins, as *c* we do pardon the wrongs and injuries we receive from others, *a Iſa.* 43. 25. *b Pſal.* 51. 2. *c Luke* 11. 4.

Expoſ. ‖ Q. *What do we acknowledg in this Petition?*

A. In this Petition, (1.) We acknowledg our ſelves to be miſerable ſinners, Pſal. 49. 12. Pſal. 25. 11. Ezra 9. 6. And (2.) That we have no power to ſatisfie for ſin, Pſal. 49. 7, 8. Acts 2. 37, 38. Ezek. 16. 4, 5. And (3.) That God is patient, bearing with us ſo long, Lam. 3. 22. Pſal. 145. 8. Pſal. 86. 5. 15. and 103. 8. And (4.) Merciful, not giving leave only, Dan. 9. 18. 19. 2 Chron. 7. 14. But commanding us alſo to Pray for pardon, Hoſ. 14. 1, 2.

Q. *What is the effect of the conſideration of Gods Mercy in this particular?*

A. Hereby he gives us hope for Forgiveneſs: And hence we are drawn to flie to the Throne of Grace, Pſal. 86. 15, 16. Joel 2. 12, 13.

Q. *What do we Pray for in this Petition?*

A. For the full forgiveneſs both of Guilt and Puniſhment. Pſal. 51. 1, 2.

Q. *Why muſt we Beg the pardon of Sin every day?*

A. (1.) Every day we ſin, Eccleſ. 7. 21. Job 14. 4. And therefore every day we muſt Pray for pardon, Pſal. 55. 17. And (2.) Our Faith is weak, Luke 24. 21, 22, 23. Rom. 14. 1. We muſt therefore Pray dayly, that we may have greater aſſurance of our Salvation, Luke 17. 5. 2 Sam. 12. 13. with Pſal. 51. 1, 2.

Q. *Which is the ſixth Petition?*

A. And † lead us not into Temptation, but deliver ‖ us from Evil.

Expoſ.

Expoſ. || Q. *Why muſt we Pray not to be lead into Temptation?*

A. Becauſe forgiveneſs of ſins, and grievous Temptations are inſeperable Companions, Luke 21. 22, 23, 24, 25. Acts 9. 17. 23, 24.

Q. *What is Temptation?*

A. Temptation is any Tryal, whereby the heart is incited to ſin by Satan, the World, or the Fleſh, 1 Theſ. 3. 5. James 1. 14. Mat. 26. 41.

Q. *Who are ſaid to Tempt?*

A. 1. God. 2. Satan, the world, and the fleſh.

Q. *Why doth God tempt his Servants?*

A. God is ſaid to tempt his Servants, to try and humble them.

Q. *How doth God tempt them?*

A. By offering occaſion of Sin, ſending Afflictions, and defering to Help. Deut. 13. 3. Deut. 8. 2. Gen. 22. 1. Pſal. 13. 1.

Q. *Is not God then the Authour of Sin?*

A. No: This in reſpect of God is ever good, Mat. 19. 17. Hab. 1. 13. James 1. 13.

Q. *How are Satan, the World, and the Fleſh, ſaid to tempt?*

A. Satan, the World, and the Fleſh, are ſaid to tempt, by inciting alwayes unto ſin.

Q. *How doth Satan tempt?*

A. Satan doth tempt, 1. By inward Suggeſtions, 1 Chron. 21. 1. John 13. 2. And 2. By outward Objects, 2 Sam. 11. 2. Mat. 4. 3, 4, 8.

Q. *How*

Q. *How doth the World tempt?*

A. The World doth tempt, (1.) By bad Examples, Jer. 44. 17. Or (2.) By wicked Perswasions, Alluring or Terrifying, Gen. 3. 6. and 37. 7. and Job 2. 9. 1 Kings 13. 8. Mat. 16. 22. Acts 21. 12.

Q. *How doth the Flesh tempt?*

A. The Flesh tempteth when we are incited of our own Corruption, Obad. v. 3. James 1. 14. 1 Pet. 2. 11.

Q. *What be the degrees of Temptation?*

A. Temption hath these degrees, 1. Suggestion, 2. Delight. 3. Consent. And 4. Practise, James 1. 14.

Q. *What is it to be lead into Temptation?*

A. To be lead into Temptation, is to be overcome of Temptation; so that Satan doth prevail against us, and get the Victory, Mat. 26. 41. 1 Chron, 21. 1.

Q. *How is God said to lead into Temptation?*

A. God is said to lead into Temptation, (1.) When in any Trial he doth forsake man. (2.) Doth withhold or withdraw from him his Grace, (3.) Doth suffer him to fall, 2 Chron. 32. 31. (4.) Doth harden his heart, Exod. 7. 3. And (5.) Doth give him wholly up into Satans power, and the full sway of his own corrupt heart, Rom. 1. 24. 26. 28.

Q. *What is it to deliver?*

A. To deliver is either, (1.) To support under,

der. Or elſe (2.) To protect and defend from evil, 2 Cor. 12. 9.

Q. *What is meant by Evil?*

A. By Evil the power and poyſon of Sin, Satan, and the World, is underſtood, Mat. 5. 37.

Q. *What deſire you of God in this Petition?*

A. To be freed from * Trials themſelves ſo far *d* as it will ſtand with Gods good pleaſure, and alwayes from the evil thereof, *e* that we faint not vnder them, or be ſoyled by them, *d Mat.* 26. 39. *e Rom.* 8. 28. 1 *Cor.* 10. 13.

Expoſ. * Q. *What do we acknowledg in this Petition?*

A. Here we acknowledg, (1.) The Lords Power over our Enemies that tempt us, Zach. 3. 2. Jude v. 9. And (2.) Our own frailty, Pſal. 103. 14, 15.

Q. *What do we bewail?*

A. We bewail our proneneſs to evil and corruption, Rom. 7. 24. 18.

Q. *What do we deſire in particular?*

A. We deſire God, (1.) To bridle Satan, 2 Cor. 12. 7, 8. (2.) To kill Sin, Pſal. 19. 13. (3.) To ſupport us by his Grace, Epheſ. 3. 16. 1 Theſ. 3. 13. (4.) To ſtir us up to be watchful in Prayer, Epheſ. 6. 18. (5.) To give us Hope, Patience, Conſolation, Col. 1. 11. 2 Theſ. 2. 17. And a good iſſue out of our Trials, Pſal. 6. 4. That we neither Preſume, nor Deſpare. Prov. 30. 9. And (6.) To free us from Miſery, ſo far

far as may ſtand with his good Pleaſure.

Q. *Which is the Thankſgiving of the Lords Prayer?*

A. For thine is the ‖ Kingdom, the † Power, and the * Glory, for ever and ever.

Expoſ. ‖ Q. *How do theſe words, Thine is the Kingdom, prove that all Bleſſings muſt be aſk of God?*

A. (1.) Becauſe God is the right Owner, and ſupream and abſolute Ruler over all things in Heaven and Earth, Gen. 14. 19. 1 Chron. 29. 11. Pſal. 24. 1. 3. All Bleſſing therefore are to be craved at his Hands, Pſal. 145. 14, 15, 16. (2.) Whither ſhould Subjects flie, but to their King? Pſal. 70. 5. Pſal. 2. 9, 10, 11, 12.

Q. *How do theſe words, Thine is the Power, prove that all Bleſſings muſt be craved of him?*

A. † (1.) Becauſe God can give whatſoever we ſtand in need of, Mat. 7. 7. and 8. 2. (2.) He can ſtrengthen us againſt any ſin, 2 Tim. 4. 18. Jude v. 24. And unto any Duty, Heb. 13. 21. And (3.) We have no ſtrength but from him, 1 Chron. 29. 15, 16. 2 Cor. 3. 5. Therefore we muſt call upon him alone.

Q. *How do theſe words, thine is the glory confirm it?*

A. * (1.) Becauſe God ought to be glorified by us in all things, Col. 3. 17. (2.) He gaineth glory by hearing the Prayers of his people, Pſal. 79. 11. And (3.) For his Glory he will not deny them any thing that ſhall be good, Mat. 7. 11. Luke 11. 13.

Q. *Do*

Q. *Do not these words contain a reason also, why we beg the former Blessings at the hands of God?*

A. Yea, for seeing the Kingdom, Power, and Glory are the Lords, we should call upon Him in all our necessities.

Q. *Which is the Conclusion of the Lords Prayer?*

Q. AMEN, which is a witnessing of our faith, and desire of the things prayed for, Jer. 11. 5.

Q. *What doth* Amen *signifie?*

A. So it is, or so be it, 1 *Kings* 1. 36. *Jer.* 28. 6. and 11. 5.

Expos. Q. *What doth* Amen *signifie in Scripture?*

A. *Amen*, (1.) Is sometimes a Title of Christ, Rev. 3. 14. Because of his Faithfulness and truth in performing all Promises, 2 Cor. 1. 20. (2.) In the beginning of Sentences, it is an earnest Asseveration, John 6. 26. Matt. 24. 47. Luke 12. 44.

Q. *What doth it imply when it is added in the end of Blessings, Prayer, or Imprecations?*

A. When it is added in the end of Blessings, Prayers, or Imprecations, It (1.) Implies a desire of the thing so to be. And (2.) Confidence that so it shall be, Numb. 5. 22. Deut. 17. 15. 1 Cor. 14. 16.

Q. *What learn you hence that Christ teacheth us to end our Prayers with* Amen?

A. Christ teacheth us to end our Prayers with *Amen*, doth thereby admonish us, 1. To desire Grace of God. And 2. To Believe.

Q. *What*

Q. *What must we believe?*

A. That God presently heareth, and will certainly in due time grant our requests, 1 Cor. 14. 16.

Q. *What things are to be striven against?*

A. (1.) Coldness. (2.) Doubting. (3.) Distrust, are to be striven against, 1 Tim. 2. 8. James 1. 6.

Q. *What must we do after we have Prayed?*

A. Observe how † we ‡ speed, and what answer we receive, *f Psal.* 3. 4. and 85. 8.

Expos. † Q. *What rules are to be observed concerning the success of our Prayers?*

A. (1.) We must know, that God doth hear and grant our Requests, when yet he doth defer to give the sense thereof, Isa. 64. 24. 2 Sam. 12. 13. with Psal. 51. 1, 2. Dan. 9. 22, 23. and 10. 12, 13. (2.) Also he doth not alway give the particular thing we ask, but what he knows best for us, Rom. 1. 10. 2 Cor. 12. 7, 8, 9. Heb. 5. 7. (3.) Further we must take heed that we limit not the Lord to our own time, Isa. 28. 16. Nor (4.) Yet receive Satans answer for the Lords.

Q. *How may Satans answer be discerned?*

A. Satans answer is either, (1.) Contrary to the word of Truth. (2.) Or if he speak the truth, it is to a wrong end, *viz.* 1. Despair. Or 2. Prophaneness.

Q. *When do we speed well in Prayer?*

A. We

A. We speed well, (1.) When God giveth us the same thing that we crave, being good, Lam. 3. 57. Gen. 30. 19. 22. and 20. 17. Psal. 28. 4. Exod. 17. 11. Josh. 10. 13. Or (2.) Another as fit, or more fit for us, Gen. 17. 18, 19. Mark 14. 35. with Heb. 5. 7. Or (3.) More patience and strength to wait, 2 Cor. 12. 7, 8, 9. Psal. 40. 1.

Q. What benefit shall we gain thereby?

A. It will stir up the ‖ heart to *g* thankfulness, remove *h* † dulness, and * negligence, strengthen ‖ our *i* faith, and inflame † our hearts with *k* Zeal, Joy, and Love, *g Psal.* 31. 21, 22. *h Psal.* 88. 13. and 4. 1, 2. *i Psal.* 4. 3. *Psal.* 116. 1. *k Psal.* 28. 6, 7.

Expos. ‖ *Q. How doth it stir up the heart to Thankfulness?*

A. (1.) The hearing of our holy Prayers is a pledg of Gods love. And (2.) A sweet and comfortable Testimony of his Mercy, Psal. 31. 21, 22. Provoking the heart chearfully to praise God, Psal. 30. 8. 10, 11, 12.

Q. How doth observation of success in Prayer, serve to remove Dulness?

A. † When God answereth our Prayers, the light of his Countenance shineth upon us, and this reviveth the dull spirits, Psal. 116. 6, 7, 9. 2 Sam. 7. 27.

Q. How doth it remove Negligence?

A. * Experience of good received from God,

and

and begged in Prayer, doth quicken us thereunto, Psal. 38. 6, 7. and 116. 1, 2.

Q. *How doth it strengthen our faith?*

A. ‖ God is unchangeable, so that former Mercies given do assure us of future Blessing, Psal. 61. 5, 6.

Q. *How doth it inflame our hearts with zeal, &c.*

A. † Though our hearts are cold by Nature, yet the sight of Gods Love doth move us effectually to love the Lord again, Psal. 145. 18, 19, 20, 21.

Q. *What must we do if God answer us not the first or second time?*

A. Examine * how we *l* Pray and *m* continue ‖ fervent therein, waiting *n* upon the Lord until we speed, *l James* 4. 3. *m Luke* 18. 1. *n Hab.* 2. 3. *Psal.* 5. 3.

Expos. * Q. *Why must we examine how we Pray if we speed not at the first?*

A. Because sometimes we ask and receive not, because we ask amiss.

Q. *How do we ask amiss?*

A. When we Pray, (1.) Ignorantly. (2.) Rashly. (3.) Coldly. (4.) With Weariness. (5.) Distrustfully. And (6.) Without Love, Job 27. 9. Prov. 21. 13. (7.) Asking either things not good, Mat. 20. 21, 22. Luke 9. 54, 55. Or (8.) Not fit for them for whom we Pray. (9.) Or to a wrong end.

Q. *What rules are to be observed herein?*

A. Here

A. Here observe, that (1.) They Pray well that take notice of their wants in Prayers, Psal. 31. 22. And (2.) Sometimes the Child of GOD Prayeth best when he knoweth not what he Prayeth at all, Rom. 8. 26. (3.) Also God sometimes giveth us what we Pray for, when we Pray, but coldly, Mark 9. 22. 24, 25. That he might encourage us to Pray; and denies us sometimes when we Pray fervently; that we might not trust to our Prayers, Psal. 22. 2.

Q. Why must we continue fervent in Prayer, if God deny us at the first?

A. ‖ Because GOD for a time may deny what we ask, Psal. 6. 3. and 13. 1.

Q. Why doth God for a time deny us what we ask?

A. (1.) That he may exercise our Humility in regard of our wants, Lam. 2. 44. Judg. 19. 13, 14. (2.) Our Faith. And (3.) Our Patience in waiting, Mat. 15. 22, 23, 24. 26, 27, 28. And (4.) Try our Obedience, whether we will in Conscience obey, though we want the comfort promised, Psal. 44. 17, 18, 19. 26. Moreover (5.) He deferreth to help for a season, to quicken us to Prayer. (6.) To make us know our selves. (7.) That we may carefully preserve his Graces when once we have them. And (8.) That he may do us good in the latter end, Judg. 20. 26. We should not then be Faint-hearted, but hold out unto the end.

Q. *How is a (man) supported to persevere in Prayer?*

A. By Faith, 2. Hope, 3. Love, Pſal. 40. 1. and 37. 7.

Q. (*Who ought to Pray?*

A. Though God require it of all men upon Earth, yet it more ſpecially belongeth to the Members of *p* the Church Militant, *a Mat.* 7. 7, 8. *Pſal.* 14. 2. *p John* 16. 23. 26.

Q. *Who can or may Pray with hope to ſpeed?*

A. Only they *q* that || depart from iniquity, *q Pſal.* 66. 18.

Expoſ. || Q. *Why muſt he that Prayeth depart from Iniquity?*

(1.) Becauſe ſuch onely as feel the burden of Sin, and have a deſire to be eaſed are called to come unto Chriſt.

And (2.) They only have a promiſe to find good ſucceſs, Iſa. 55. 1. Mat. 11. 28.

(3.) Others do but mock God, Pſal. 78. 34. 35, 36.

(4.) Neither can they Pray with the Graces required, as Faith, Reverence, Fervency, Love, *&c.* So long as they love wickedneſs, Zach. 12. 10. 2 Tim. 2. 19.

(5.) Prayer is not a work of Nature, but of the Spirit of Sanctification, Rom. 8. 15. 26. Gal. 4. 4, 5. And he cannot fulfil the Luſts of the Fleſh, that hath the Spirit of Grace dwelling in him, Gal. 5. 16.

(6.)

(6.) The Prayers of the wicked are an Abomination to the Lord, Prov. 15. 8. John 9. 31. Isa. 1. 7, 8, 9. Ezek. 17. 18.

Q. *Is our departing from sin perfect in this life?*

A. Our departing from sin is at the first very rude and imperfect, 1 John 21. 15. 1 Pet. 2. 1. We must Pray daily to be renewed, Col. 1. 9. Phil. 1. 9, 10, 11. 1 Thes. 3. 13.

Q. *For whom must we Pray?*

A. For all † sorts of men now living, or that shall live hereafter, but ‡ not for the § Dead, † 1 Tim. 2. 1. ‡ 1 John 17. 20. § Luke 16. 24, 25.

Expos. † Q. *Why must we Pray for all sorts of men?*

A. (1.) The Commandment of GOD, James 5. 16. Ephes. 6. 18. Col. 4. 3. Rom. 15. 30. (2.) Our love to our Brother, who is of our Flesh, and may appertain to the Kingdom of Grace, Rom. 10. 1, 2. John 5. 16. Doth require that we Pray for all sorts of men living.

Q. *What sorts of men must we Pray for?*

A. (1.) Both private, James 5. 14. 1 Sam. 12. 25. And (2.) Publick Persons, 1 Kings 1. 36, 37. Isa. 6. 10. (3.) Friends, Job 42. 8. 10 And (4.) Foes, Psal. 35. 13. (5) Near in Blood, Numb. 12. 13. Gen. 25. 21. and 17. 18. and 27. 28. and 28. 3. 1 Chron. 29. 19. And (6.) Strangers, Col. 1. 9. (7.) Weak. Or (8.) Strong Christians, 1 Thes. 5. 14. Col. 4. 12. 2 Cor. 1. 11. Heb. 13. 18, 19. (9.) Such as

ſtand, 2 Theſ. 3. 5. Or (10.) Begone aſtray, Cant. 8. 8. Exod. 32. 31, 32. Rom. 10. 1.

Q. *Why is it our duty thus to Pray for all ſorts?*

A. (1.) All need the Prayers one of another, James 5. 16. (2.) Satan ſeeks to moleſt and trouble all men, Luke 22. 31. Job 1. 9, 10. Epheſ. 6. 12. 1 Pet. 5. 8. (3.) The fall of any man is a diſhonour to God, Rom. 2. 23, 24. (4.) A ſinners Converſion brings glory to his Apo. 16. 9. Mal. 2. 1, 2. (5.) The Prayer of the weakeſt Chriſtian is available with God, Pſal. 65. 2. and 145. 18. Pſal. 102. 17. (6.) At leaſt it ſhall return into his own boſome, Pſal. 35. 13. Ezek. 14. 14. (7.) It is a ſpecial Act of Love, Mat. 5. 44. (8.) A means to reconcile our Enemies unto us, Rom. 12. 20. Or (9.) To prevent danger or hurt, that otherwiſe we might receive from him, Pſal. 109. 4.

Q. *Why muſt we not Pray for the Dead?*

A. * (1.) Becauſe Prayers cannot avail the Dead, Rev. 14. 13. 1 Pet. 3. 19. Heb. 9. 27. (2.) Neither can a Prayer for them be a work of Faith.

Q. *Why cannot Prayer for the Dead be a work of Faith?*

A. 1. Becauſe there is not any Commandment to do it. 2. Promiſe of good to come by it. Or 3. Approved example to warrant it in Scripture.

Q. *What is the foundation of theſe Prayers?*

A. Super-

A. Superſtition did firſt hatch theſe Prayers, and Superſtition now is the foundation of them.

Q. What pretence do the Ignorant make to defend them?

A. Love is the pretence which the Ignorant ſort make to defend them.

Q. What are we to think of them indeed?

A. Indeed they are, 1. Vain. 2. Ignorant. 3. Raſh, And 4. Uncharitable.

Q. May men content themſelves to Pray in private only, or only in publick?

A. No, but ‖ they muſt ‖ uſe both publick and † private † Prayer, ‖ *Acts* 2. † *Luke* 11. 1.

Expoſ. ‖ *Q. What is publick Prayer?*

A. Publick Prayer is that which is uſed in the publick Meetings, and Aſſemblies of GODS Servants.

Q. What Reaſons may ſhew the neceſſity and uſe of publick Prayer?

A. This is, (1.) A principal part of Gods Worſhip, Acts 3. 1. (2.) It is acceptable unto his Majeſty.

Q. Why is it acceptable to God?

A. Becauſe (1.) We acknowledg him openly to be the Giver of every good Gift. And (2.) Speak of his free Favour, to the praiſe of his Grace, Pſal. 22. 25. and 40. 10. (3.) It was ever uſed in the Houſe of God, Mat. 21. 12. (4.) It ſanctifieth every other duty, 1 Tim. 4. 5. (5.) It is commanded by Chriſt. (6.) Chriſt

hath promised his Presence in a speciall manner in the Congregation, Psal. 27. 4. Matt. 18. 20. (7.) Also hereby we are quickned to Pray more fervently, Zach. 8. 20, 21, 22. (8.) We do testifie our Faith, Hope, Thankfulness, (9.) We profess our selves to be the Servants of Christ. And (10.) We stir up others by our Example, Psal. 95. 6. and 96. 1, 2, 7, 8. And (11.) It is much to our comfort, that what we ask, is approved and sought with common consent; publick Service being of more worth then private, as a Battery exceedeth the worthiness of one man, Psal. 29. 9. and 87. 2. and 55. 18. and 111. 1.

Q. *What is private Prayer?*

A. Private Prayer is that which is performed, (1.) In a Family. Or (2.) By one alone, Zach. 12. 12, 13, 14.

Q. *Why is Prayer in the Family necessary?*

A. In the Family Prayer is necessary, (1.) GOD by his Commandment binding Parents and Masters to see it performed, Josh. 24. 15. Gen. 18. 18. (2.) The Faithful have followed the Lords direction herein, Job 1. 5. (3.) Hereby the Affairs of the whole Family are sanctified, 1 Chron. 16. 43. Psal. 127. 1. 1 Tim. 4. 5. And (4.) God will pour down a Blessing upon that Family, that joyntly seeketh his Favour by hearty Supplication, Acts 1. 14, 15. and 12. 5, 6.

Q. *Why*

Q. Why must we Pray alone?

A. We must Pray alone, Gen. 24. 63. and 32. 9. and Luke 11. 1. Mat. 6. 6. (1.) That we may be more fit to joyn with others to our Edification. And (2.) Have comfort when we are alone, Psal. 30. 10. 11, 12. (3.) Also we have private (1.) Sins to confess. (2.) Wants to bewail. (3.) Crosses under which we should be humbled, Psal. 6. 2, 3. 6, 7. Mat. 10. 31. (4.) And favours for which we should be thankful, Lam. 3. 23. Psal. 71. 23, 24. and 66. 19, 20.

Q. What other means hath the Lord appointed to increase Faith?

A. The due Administration, and receiving of the † Sacraments, 1 Cor. 17. 9, 10, 11. Rom. 4. 11.

Expos. † *Q. What did the word Sacrament signifie in Ancient times?*

A. The word Sacrament did in Ancient times signifie an Oath, whereby Souldiers bound themselves to be true to their Captain, and the General in like manner did bind himself to the Souldiers.

Q. What is it now used to signifie?

A. Now it is used to signifie the Seals of the Covenant, whereby the Lord doth bind himself in Christ Jesus to be merciful to us, and we bind our selves to be true unto Christ.

Q. How are the Sacraments special means to confirm Faith?

A. The Sacraments are special means to confirm Faith, because 1. Christ is often a special manner represented. And 2. Offered unto all. And 3. Effectually bestowed upon every worthy Communicant.

Q. *Who ought to Administer the Sacrament?*

A. Only they that ‖ are ‖ lawfully called thereunto by the Church. ‖ *Heb.* 5. 4.

Expos. ‖ Q. *Who are lawfully called to Administer the Sacraments?*

A. Such are lawfully called to Administer the Sacraments, who (1.) Being furnished with gifts of Knowledg, and Holiness. (2.) Are set apart for that Office by the Church. Deut. 33. 11. Mal. 2. 7. Mat. 5. 14, 15, 16. 1 Tim. 3. 2. 4, 5, 6, 7. Tit. 1. 7, 8, 9. Mat. 24. 45. Rom. 1. 1. Tit. 1. 5.

Q. *What is a Sacrament?*

A. A † seal of ‖ the Covenant * of Grace, ‖ *Rom.* 4. 11.

Expos. † Q. *Why are the Sacraments called Seals?*

A. Sacraments are appointed, not only 1. To help the Understanding. And 2. The Memory. But also 3. To perswade, and assure the Heart that Christ is ours.

Q. *Why call you the Sacrament a Seal of the Covenant of Grace?*

A. Because that Covenant is sealed in the Sacrament.

Q. *What*

Q. *What is the cause of that Covenant?*

A. God of his meer Grace, and Favour, made it with us.

Q. *In whom is it made?*

A. In Jesus Christ.

Q. *With whom?*

A. With us being miserable sinners, Gen. 17. 7. 9, 10, 11, &c.

Q. *In what words is this Covenant expressed in Scripture?*

A. I will be ‖ thy † God, and thou shalt be my people, ‡ Jer. 31. 33.

Expos. ‖ Q. *What doth God promise in this Covenant?*

A. In this Covenant God doth promise, (1.) To be our Saviour, King, and Father. (2.) To pardon our sin. (3.) To sanctifie our Nature. (4.) To bestow all good things upon us. And (5.) Protect us from all evil, Gen. 17. 1, 2. Lev. 26. 11, 12. 2 Cor. 6. 16. 17. 18. Heb. 8. 10, 11, 12.

Q. *What do we promise to God?*

A. We promise 1. To choose God to be our God. 2. To trust in him. 3. To love. 4. To fear him. And 5. To walk in obedience before him, Exod. 19. 8 and 20. 19. and 24. 3. 7.

Q. *What are the parts of a Sacrament?*

A. Two: An † outward visible Sign, sanctified to ‡ represent and seal another thing to the Mind and Heart, and an inward ‖ Grace, which is the thing signified.

Expos.

Expos. † Q. *How is it proved that there be two parts of a Sacrament?*

A. Of a sign there must needs be two parts, the understanding thereby conceiving one thing, and the Sense another, Gen. 9. 11, 12, 13, 14, 15, 16, 17. Isa. 38. 7, 8. Therefore of a Sacrament there must needs be two parts, one Inward, another Outward.

Q. *What is a Sign sanctified?*

A. * A Sign sanctified, is that which is appointed by the Lord himself to signifie, Exod. 40. 11. 13. And not by man upon any conceited Analogy or Proportion.

Q. *What is the inward Grace?*

A. ‖ The inward Grace, is the free and spiritual Gift which God bestowed upon the Soul, Gen. 17. 7. Mat. 26. 28.

Q. *Who is the Authour of the Sacraments?*

A. The Lord is only † who made the Covenant, a Isa. 7. 14. and 38. 7.

Expos. † Q. *How is it proved that God only is the Authour of the Sacraments?*

A. Because 1. God is the only Law-giver of his Church, James 4. 12. Mat. 23. 8. 10. Acts 3. 22. To teach it by Word and Sign.

2. And as to forgive Sins, and receive unto Grace, is proper to the Lord alone, Mich. 7. 18. Hos. 14. 1, 2. So it is his peculiar to institute a Sign and Seal for the Confirmation thereof.

Q. *How many Sacraments be there?*

A. In

A. In the New Testament only two: *b* Baptism, and the Lords Supper, *c* 1 Cor. 11. 26. *c Luke* 22. 19, 20.

Expos. * Q. *Why say you there be only two Sacraments in the New Testament?*

A. In the Old Testament the Jews had many Sacraments, some ordinary, Gen. 17. 11. & Exod. 12. 1, 2, 3. &c. Some extraordinary, 1 Cor. 10. 1, 2, 3. 5. But the New Testament hath only two.

Q. *How may that be proved?*

A. Because there be no more Sacraments of the New Testament, then Christ did institute and receive before his Death.

Q. *Why was it necessary that Christ should receive the Sacraments of the New Testament?*

A. It was necessary that he should receive both, 1. To sanctifie them in his own Person. And 2. To seal that Communion which is between him and us.

Q. *What say you of the five other Sacraments which the Papists add to those two?*

A. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists. 1. Because they are not proper to the Church. Or 2. Are not instituted of God. Or 3. Consist not of an outward visible sign, and inward Grace. 4. The Covenant of Grace is not sealed in any of them.

Q. *What is the property of the Sacraments in the New Testament?* *A.* These

A. These Sacraments of the New Testament are perpetual, and never to be Abrogated, Heb. 8. 13.

Q. *What is Baptism?*

A. A || Sacrament ‖ of our ingrafting into Christ, communion with him, and entrance into the Church, ‖ *Mat.* 28. 12. *Acts* 8. 37.

Expos. ‖ Q. *Doth not Baptism make men Christian souls?*

A. The Seed of *Abraham*, Gal. 3. 7. Or Children of Christian Parents are, (1.) Within the Covenant. (2.) Are Christians, and Members of the Church, 1 Cor. 7. 14. Rom. 11. 16. Baptism therefore doth not make them Christian souls.

Q. *What then is the use of Baptism?*

A. It doth solemnly signifie, and seal, (1.) Their ingrafting into Christ. And (2.) That communion which the Members of Christ have with him their Head. And (3.) It doth confirm that they are acknowledged Members of the Church, and entred into it, 1 Pet. 3. 21.

Q. *What is the outward Sign?*

A. Water, *f* wherewith the party Baptised is *g* washed, by Dipping or Sprinkling, *h* into the † Name of the Father, Son, and Holy Ghost, *f Acts* 10. 47. *g Mat.* 3. 6. 11. 13. 16. *Acts* 16. 15. *h Mat.* 28. 19.

Expos. † Q. *What is it to be Baptised into the Name of the Father, Son, and Holy Ghost?*

A. To

A. To be Baptised into the Name of the Father, Son, and Holy Ghost, is to be Consecrated unto the Worship and Service of the Father, Son, and Holy Ghost.

Q. *What is the inward Grace or thing signified?*

A. Forgiveness *i* of * Sins, and *k* Sanctification. *i Mark* 1. 4. *Acts* 2. 38. *k Tit.* 3. 5.

Expos * Q. *How may it appear that the inward Grace in Baptism, is the forgiveness of Sins and Sanctification?*

A. Water in Baptism doth signifie both, (1.) Christs Blood, by which all our sins are washed away. And (2.) Christs Spirit, by which we are Regenerated, Rom. 6. 3. Mat. 3. 11. John 1. 26. Col. 2. 12. Wherefore the inward Grace in Baptism, is the pardon of our sins, and renewing of our Nature. Tit. 3. 5.

Q. *To what condition doth the party Baptised bind himself?*

A. To believe *d* in || Christ, and *e* to forsake his sins, *d Acts* 8. 37. *e Mat.* 3. 12.

Expos. || Q. *How is it proved that the party Baptised, doth bind himself to repent and believe?*

A. Gods Promise to us, and our promise to God, implyed in the Covenant, is sealed in Baptism, Acts 16. 14, 15. 31. So that we bind our selves thereby to the performances of our duty.

Q. *Infants Baptised have not the use of Reason, how then can they bind themselves to believe?*

A. Infants Baptised have not the use of Reason,

son, much less Faith to believe; but yet as they be in the Covenant, so they oblige themselves to believe in Christ, and depart from Iniquity; which they are bound to perform, when they come to years of Discretion, Acts 2. 39. with 2 Cor. 6. 17, 18.

Q. *How oft ought a man to be Baptised?*

A. It is enough || once to be *f* Baptised: For Baptism is a Pledg of our *g* new Birth, *f* Acts 7. 8. *g* Tit. 3. 5.

Expos. || Q. *Why is Baptisme to be Administred but once to one man?*

A. 1. We never read that Christ or his Apostles did Administer Baptism more then once to one man.

2. And Circumcision, the seal of entrance into the Church of the *Jews*, in the place whereof Baptism is come, was only once applied by Gods appointment, Gen. 17. 23, 24. &c.

Q. *Who ought to be Baptised?*

A. Infidels *h* converted to † the Faith, and * Infants *i* of one or both Christian || Parents, *h* Acts 8. 12. *i* Acts 2. 39. 1 Cor. 7. 14.

Expos. † Q. *Why are not Infidels to be Baptised before they be converted to the Faith?*

A. Because all they who be within the Covenant, and such only are to be received into Baptism.

Q. *How is it proved that Infants of Christian Parents ought to be Baptised?*

A. * 1.

A. || Because Infants of Christian Parents are within the Covenant, (2.) To them appertaineth the Promise of forgiveness of sin, and the Kingdom of God. (3.) Circumcision amongst the Jews, which answereth to our Baptism, was Administred to Infants, Gen. 17. 12. and 21. 4. Luke 1. 59. and 2. 21. And (4.) When the Faithful, which the Scripture saith, *were converted with their whole Houshold, and Baptized*, it may probably be thought, there were some Children amongst them of those Households, who were not excluded, Acts 16. 14, 15.

Q. *Who are to be acknowledged Christians?*

A. || Though we acknowledg such only to be sincere Christians, who serve God with upright hearts, Rom. 2. 28, 29. Yet those are not denied to be Christians, who make so much as a general profession of Christ, Acts 11. 26. 1 Cor. 1. 2. with 5. 1, 2, 9. and 15. 12.

Q. *What is the Lords Supper?*

A. † A Sacrament of our continuance and and growth in Christ, 1 Cor. 10. 16.

Expos. † Q. *How is the Lords Supper proved to be a Sacrament of our growth in Grace?*

A. Because there Christ is given to be Spiritual nourishment unto the Soul, that we might grow and increase in him, John 6. 33. 48. 50, 51, 52. 54. 56. As Plants are not only grafted, but do grow in the Stock: And this is sealed in this Sacrament.

Q. *Who*

Q. *Who is the Author of the Sacrament?*

A. The Lord ‖ Jesus † in the same night that he was betrayed, 1 Cor. 11. 23, 24.

Expos. ‖ Q. *How may it be proved that Christ had Authority to Institute this Sacrament?*

A. (1.) Because Christ is the Lord and Head of his Church, Acts 10. 36. Ephes. 1. 22. Col. 1. 18. (2.) He hath Authority to Institute Sacraments, Mat. 28. 18, 19. And (3.) Power effectually to perform whatsoever is signified and sealed therein, John 1. 4. Ephes. 5. 14.

Q. *How did Christ Institute this Sacrament?*

A. He did in his own Person Institute and Ordain it.

Q. *What special things may be considered in the time when this Sacrament was Instituted?*

A. † (1.) When Christ was preparing himself to the greatest work of Love that ever was. (2.) Having his thoughts wholly bent to procure the Eternal good of his Elect, then did he out of his Infinite love, even in the same night that he was to be betrayed, appointed this holy Sacrament.

Q. *Why was it Instituted before his Death?*

A. Because the Institution and Sealing of the Testament, ought to go before the Death of the Testator.

Q. *What use is to be made hereof?*

A. This should stir us up, (1.) With care and reverence to receive this Pledg of Christs love.

And

And 2. To come unto it as unto a spiritual Feast. 3. Being perswaded that Christ will respect us now he is Glorified, seeing he did not forget us in his Agony and Passion.

Q. *What is the outward sign?*

A. Bread † and a Wine, with the actions pertaining to them, as ‖ Breaking, Giving, Receiving, Eating, and Drinking, as *Mat.* 26. 26, 27, 28.

Exposit. † Q. *Why were Bread and Wine ordained to be outward signs in this Sacrament?*

A. Because Bread and Wine, (1.) Are most usual, fit, and necessary nourishments, Psal. 104. 15. (2.) They do of all others best serve to express the Body and Blood of Christ, John 6. 33.

Q. *Must the Bread be leavened or unleavened?*

A. Leavened or unleavened Bread are of free use, Acts 20. 7. Mat. 26. 17. 26. But it is expedient that it be Bread that hath substance in it.

Q. *What think you of using the Wafer Cake?*

A. The use of the Wafer Cake is justly blamed as Superstitious, by our Church.

Q. *What Bread for quality must be used?*

A. Because the Sacrament is a spiritual Feast, therefore the finest Bread, and purest Wine is of laudable use.

Q. *What think you of mixing Water with Wine?*

A. Out of niggardlineſs to mix Water with Wine, ſavoureth of an ill Mind, Mal. 1. 7, 8.

Q. *Why did Chriſt inſtitute both Bread and Wine?*

A. Chriſt, being not only the True, but the ſufficient nouriſhment of the Soul, intending to give us a full Meal, appointed both Bread and Wine, and that ſeverally to be uſed in the Lords Supper, 1 Cor. 11. 23, 24.

Q. *Is it lawful to Adminiſter this Sacrament in one kind only?*

A. It is a Sacriledg to deliver this Sacrament in one kind only.

Q. *Muſt the Bread and Wine be Adminiſtred ſeverally or together?*

A. It is preſumption not to Adminiſter them ſeverally, ſeeing Chriſt intended to ſet forth his violent Death, wherein his Body and Blood was ſeparated.

Q. *Why is the Bread to be broken?*

A. The Bread is to be broken, 1. According to the Example of Chriſt. And 2. Of his Apoſtles. 3. Becauſe this Sacrament was appointed ſpecially to repreſent the Death and Paſſion of our Saviour Chriſt, in which his Body was Crucified, and his Blood ſhed, Mat. 26. 26, 27, 28. Acts 20. 7.

Q. *What is the inward Grace?*

A. Chriſt *n* with all † the benefits of ‖ his Death and Paſſion, *n* 1 *Cor.* 11. 24.

Expoſ.

Expol. † Q. *Why ſay you that Chriſt with all his Benefits, is the inward Grace in the Sacrament?*

A. Becauſe not only Chriſt his Benefits, but even Chriſt himſelf is offered unto us; for we cannot be partakers of the Benefits of Chriſt, unleſs we be united unto him, John 15. 2. Epheſ. 4. 16. Col. 2. 19.

Q. *How is Chriſt preſent in the Sacrament?*

A. Chriſt is truly and ſpiritually preſent in the Sacrament, exhibited to the faith of every worthy Receiver, but not Corporally united to the Bread and Wine in reſpect of place, Acts 3. 21. with Mat. 28. 6. John 16. 18.

Q. *What doth the Bread and Wine, and the breaking of Bread in this Sacrament ſignifie?*

A. ‖ The Bread ſignifies the Body of Chriſt, the Wine betokeneth his Blood; the breaking of the Bread ſetteth forth the Crucifying of Chriſt, *&c.*

Q. *What is the duty of the Miniſter in the Adminiſtration of the Sacrament?*

A. To *o* conſecrate * it by ‖ declaring the Inſtitution thereof, and † Prayer, joyned with Thankſgiving: * As alſo to break the Bread, and afterwards to deliver the Bread and Wine to the People of God, *o* 1 *Cor.* 11. 23, 24. *Mat.* 26. 26, 27, 28. *Mark* 14. 22. *Luke* 22. 19.

Expoſ. * Q. *What is it to Conſecrate?*

A. To Conſecrate, is to ſet a part the Bread and Wine unto an holy uſe, 1 Tim. 4. 5, Exod. 13. 2.

Q. *Why is the Inſtitution of the Sacrament to be declared?*

A. ‖ Becauſe if Chriſt had not Inſtituted this uſe to Bread and Wine, it could never have had the being, efficacy, and vertue of a Sacrament; therefore the Inſtitution ought to be declared.

Q. *Why muſt Prayer be joyned with the expoſition of the Inſtitution?*

A. † Becauſe though God is ever ready preſt to beſtow a bleſſing upon his Ordinances, Mal. 3. 10. Pſal. 81. 13. Yet looketh to be ſought unto, John 4. 10. Acts 6. 2. 4. and 4. 31. Therefore the Miniſter muſt crave Gods bleſſing to ſanctifie the Bread and Wine to their right ends.

Q. *Why muſt thanksgiving be added?*

A. * The work of our Redemption being lively ſet forth in this Sacrament, praiſe to God for that benefit ought not to be omitted, Rev. 5. 9. Pſal. 103. 4. Rev. 1. 5, 6. Zach. 9. 9.

Q. *What is hereby ſignified?*

A. The Action of God the Father offering Chriſt to all, and beſtowing him *p* effectually upon the worthy Receiver, *p* 1 *Cor.* 10. 16.

Q. *What is the duty of the Receivers?*

A. To *q* receive the ‖ Bread and Wine delivered, and to † Eat and Drink thereof, *q Mat.* 26. 26, 27. 1 *Cor.* 11. 23, 24.

Expoſ. ‖ Q. *How muſt the Bread and Cup be received?* *A.* It

A. It is moſt expedient to receive the Bread and Cup into the Hand, and not Superſtitiouſly, or unſeemly to have the Bread put, or the Wine poured into the Mouth, Mat. 26. 26. 1 Cor. 14. 40.

Q. *What doth Eating import?*

A. † Eating importeth more then to ſuffer a thing to melt in the Mouth, for common Bread fit for the nouriſhment, which ſhould be uſed, ſhould by chewing, *&c.* be prepared for the Stomach.

Q. *What is ſignified hereby?*

A. Our *r* receiving and feeding upon Chriſt by Faith, *r* 1 *Cor.* 10. 16.

Q. *Is it ſufficient to receive this Sacrament once?*

A. No: but *ſ* we muſt receive it † often, *ſ Acts* 2. 42. and 20. 7.

Expoſ. † Q. *Why is this Sacrament to be received often?*

A. (1.) Chriſts Commandment, 1 Cor. 11. 26. (2.) The Apoſtlet Practice, Acts 20. 7. (3.) Our own Neceſſity, do require that we receive this Sacrament often, Rev. 3. 2, 3.

Q. *What is our neceſſity?*

A. (1.) Weakneſs of Faith, 1 Sam. 27. 1. Mark 16. 14. (2.) Dulneſs of Underſtanding, John 20. 9. Mark 8. 17, 18. (3.) Forgetfulneſs, Luke 24. 9. And (4.) Spiritual wants and decayes in Grace, Mat. 24. 12. Rev. 2. 4, and 3. 2.

Q. *How often must we receive?*

A. We must receive it as often as it is Administred in that Congregation where we live, unless we (1.) Be justly hindred. Or (2.) Companys in great Parishes be sorted for several dayes, because they cannot Communicate all ar once, Numb. 9. 13. 2 Chron. 30. 12. Acts 2. 42. Mat. 22. 5, 6. 1 Cor. 10. 16.

Q. *For what end and use ought we to receive this Sacrament?*

A. To confirm our * Faith, communion with Christ *t* and all saving Graces in us; to keep || in *u* remembrance the Lords Death until he come again, and to testifie *w* our love one unto another, *t* 1 *Cor.* 10. 16. *u* 1 *Cor.* 11. 24. 26. *w* 1 *Cor.* 12. 13.

Expos. * Q. *How is the receiving of the Sacrament profitable to encrease Faith?*

A. The increase of Faith, and of Communion with Christ, infer necessarily an increase of all Graces, which spring thence as from the Root, John 15. 4. Ephes. 2. 21, 22. John 7. 37.

Q. *How doth it keep in remembrance the Death of Christ?*

A. || 1. This stirreth up a more serious thinking on Christs love and goodness in his Death, and so preserves the same more truly in memory.

2. And by eating this Bread, and drinking this Wine, men do profess and after a sort Preach unto others, unto the worlds end, the Mystery of the

the Goſpel, the ſum and ſubſtance whereof conſiſteth in the death of Jeſus Chriſt, and the fruits that flow there from, ſhaddowed in the Sacrament.

Q. *What is the danger of unworthy receiving?*

A. Unworthy *x* Receivers † are guilty of the * Body and Blood of the Lord, and do eat and drink Judgment to themſelves, *x* 1 *Cor.* 11. 27. 29.

Expoſ. † Q. *Who are unworthy Receivers?*

A. Unworthy Receivers are ſuch who eat and drink unworthily, that is, who receive the Bread and Wine without due reverence and reſpect.

Q. *How many wayes may the Sacrament be received without due reverence or reſpect?*

A. When we give not due reverence and reſpect, (1.) To the myſtery contained in them, 1 Sam. 6. 19. 2 Sam. 6. 6. 2 Chron. 30. 20. Or (2.) To the holy ends why they were ordained. Or (3.) To the Perſon by whoſe authority they were appointed, 1 Sam. 2. 29. with Rev. 3. 4. Luke 3. 8.

Q. *What is it to be guilty of the Body and Blood of Chriſt?*

A. * To be guilty of the Body and Blood of the Lord, is 1. To offer a ſpecial wrong and injury to the Perſon of Chriſt, and his Sufferings. And 2. In a ſpecial manner to ſin againſt the work of our Redemption, which is fully ſet forth in the Lords Supper.

Q. *Who are to receive this Sacrament?*

A. (1.) Such as know their || misery by sin, the remedy thereof in Christ, and *z* the † Doctrine of the Sacrament; withal (2.) Earnestly *a* longing * to be satisfied with the Bread of Life, *z Mat.* 11. 28. *Exod.* 12.26,27. *a Rev.* 22.17.

Expos. || Q. *Why must such as come to this Sacrament, know the benefit of Christs death?*

A. (1.) Because Crhists death is signified by the Sacrament. And (2.) Christ with all the benefits of his Death and Passion is offered herein. (3.) Unless we know Christ, our misery without him, and the exceeding benefits of his Death, we can never desire, John 4. 10. Or rejoyce in Thanksgiving for that Mercy, Rom. 7. 25. Ephes. 2. 1. 4. and 5. 6. 1 Tim. 1. 13, 14.

Q. *Why must we know the Doctrine of the Sacrament?*

A. † This Sacrament is a Sign and Seal: therefore before we can, 1. Use it well. Or 2. Prepare to receive. Or 3. Examine our selves how we receive, 1 Cor. 11. 28. We must have understanding, Exod. 12. 26, 27. Josh. 4. 6. 2 Chron. 30. 22.

Q. *Why must we thurst to be satisfied with the Bread of Life?*

A. * Because the Thirsty, who are ever lowly, are the only welcome Guests, unto the Lords Table, John 7. 7. Rev. 22. 15.

Q. *How is this desire stirred up in us?*

A. This

A. This deſire is ſtirred up in us, by a conſideration, (1.) Of the neceſſity of the Sacrament. (2.) Of our own want thereof, Mat. 9. 12. (3.) Of the benefits beſtowed therein, Pſal. 63. 1, 2, 3. Prov. 4. 7. And (4.) Of the helps we have hereby to quicken and confirm our Faith.

Q. *What elſe is required in them that come to this holy Table?*

A. (3.) Renewed || hatred of all *b* ſin, an hearty endeavour *c* to overcome natural paſſions, and an utter and well adviſed *d* forſaking of groſs ſin, (4.) Willingneſs to *e* be ſtrengthened in † Faith. And (5.) A longing *f* deſire for * the good of our Brethren, *b Luke* 3.12,13. *c Mat.*18.3. *d Luke* 14.28,29. *&c. e Mat.*5.6. *f Mark* 11.25.

Expoſ. || Q. *Why is it neceſſary that he that comes to the Lords Table, ſhould hate all ſin?*

A. (1.) Becauſe he that loves ſin, cannot truly thirſt after Chriſt, Mat. 11. 28 Nor (2.) Believe in God, Mark 1. 15. Acts 15. 9. 1 John 3. 3. 1 Cor. 15. 17. Or (3.) Have communion with him, 2 Cor. 6. 14. Pſal. 5. 4. Amos 3. 3. 1 John 1. 6. (4.) Sin is of a ſoyling Nature, and doth defile Gods Ordinances unto us, Tit. 1. 15. Hag. 2. 13, 14. Heb. 10. 22. Numb. 9. 6. 2 Chron 23. 19.

Q. *Is it enough that we hate all ſin?*

A. It ſufficeth not that we hate all ſin, but this muſt be renewed by Labour and Care,

Mat.

Mat. 18. 3. Gen. 35. 2. Amos. 4 12. Luke 3. 12, 13, 14.

Q. *How is this hatred to be renewed?*

A. By ſtriving, (1.) To ſee more throughly the vileneſs and multitude of our particular ſins, Rev. 3. 2, 3. Jer. 3. 13. (2.) To purge the heart of them, by Self-judging and Condemning, Jam. 4. 8, 9. *&c.* And (3.) To quicken the loathing of them in the Heart, ſo that the very thought of them may be bitter, Jer. 31. 19. 2 Tim. 1. 6.

Q. *Why is Faith required of all them that come to this heavenly Banquet?*

A. † We ſhould deſire to have our Faith encreaſed, before we come to the Lords Table: Becauſe Faith was required of ſuch who did deſire to be Baptiſed, Acts 8. 37. and 16. 33, 34. It is the Eye by which we diſcern, 2 Cor. 3, 18. John 3. 14, 15. and 8. 56. And the Hand by which we receive Chriſt, John 1. 12. and 6. 35. Making this Feaſt of the Lords exceeding ſweet, Pſal. 119. 103.

Q. *Why muſt we come in love?*

A. * Becauſe when we come to the Lords Table, (1.) We profeſs our ſelves to be Children of the ſame Father, 2 Cor. 6. 18. (2.) The redeemed of the ſame Lord, 1 Cor. 8. 6. (3.) Such as be guided by the ſame Spirit, 1 Cor. 12. 13. (4.) Ruled by the ſame Word. (5.) Fed at the ſame Table, 1 Cor. 16. 17. (6.) Members

bers of the ſame Body, Epheſ. 4. 4, 5, 6. And (7.) Heirs of the ſame Kingdom, Rom 8.14,17. Should we not then heartily deſire the good of one another, both in Soul and Body? Epheſ. 4. 3. 1 Pet. 3. 8.

Q. *What if a man find himſelf weak in Faith, and full of doubting?*

A. He muſt bewail *g* his || Unbelief, pray for Faith, ſeek to have his Doubts reſolved, and ſo receive to be further ſtrengthened† in *h* Believing, *g Mark* 9. 24. *h Judg.* 6. 37, 38. *Exod.* 12. 1, 2, 3, 4.

Expoſ. || Q. *Why muſt we bewail our unbelief?*

A. Unbelief hinders the ſweetneſs of the Lords Ordinances, John 6. 54. 63, 64. Godly ſorrow for it quickens a deſire, and makes way for the increaſe of Faith, 2 Cor. 7. 10. Wherefore Doubtings are to be bewailed, but we muſt not thereby be kept from feaſting with Chriſt.

Q. *Why muſt not weakneſs of Faith hinder us from feaſting with Chriſt?*

A. † (1.) Becauſe the weak were admitted by Chriſt unto this Table, Mat. 26. with 26. 56, Mark 16. 14. Acts 1. 6.

(2.) The Sacrament was ordained not only for the ſtrong man, but even for Babes in Chriſt, that they might wax ſtronger, Rom. 4. 11. 1 Cor. 3. 2, 3. They may therefore approach unto this Banquet, being invited by the Maſter of the Feaſt, Prov. 9. 6. Mat. 22. 9. Luke 14. 21. 23.

Q. *How*

Q. *How ought a mans heart to be affected in receiving the Sacrament?*

A. With *i* Reverence, *k* Joy, and * Comfort, *l* meditating on the outward Signs, and what they ſignifie; the dainties prepared, and love of him that prepared them, our communion with Chriſt, his Graces, and faithful People, whereby the Heart *m* is ſtirred up to Thankſgiving, *i Exod.* 3. 5. *Gen.* 28. 17. *k Deut.* 16. 15. *l* 1 *Cor.* 11. 25. *m* 1 *King.* 8. 66,

Expoſ. * Q. *How are we to behave our ſelves in this Heavenly banquet?*

A. From that which was noted before touching the Actions of the Miniſter, and the people in the delivery and receiving of this Sacrament, we may learn how we ought to behave our ſelves in this holy buſineſs.

Q. *What is the exerciſe of the outward man?*

A. We are to exerciſe, (1.) The Eye in ſeeing the Elements and the Actions belonging thereunto, Exod. 24. 8. (2.) The Ear in hearing the Myſteries explained. (3.) The Hand in receiving the Elements. And (4.) The Taſte in feelling the comfort of them.

Q. *What is the exerciſe of the inward man?*

A. We are to exerciſe, (1.) The Mind. (2.) The Heart.

Q. *How is the Mind to be exerciſed?*

A. In meditating and remembring of Chriſts ſufferings, and the love of God.

Q. *How*

Q. *How doth the love of God appear towards us?*

A. In not only (1.) Giving his Son to die for us, John 3. 16. But (2.) Offering and ſealing unto us our Redemption hereby.

Q. *How is the Heart to be exerciſed?*

A. We ſhould ſtir up the Heart, (1.) To receive Chriſt, Iſa. 64. 7. And (2.) To mourn for ſin, Zach. 12. 10. (3.) To deſire Gods favour, (4.) To rejoyce in his Love, Neh. 8. 10. (5.) ſtand in awe before him, Pſal. 5. 7. Fearing after an holy manner, leſt by unruly affections, or unfitting geſture, we ſhew the leaſt want of due eſteem, and joy in his preſence, Pſal. 2. 11. and 44. 1 Cor. 11. 10. and 14. 40.

Q. *What muſt we do after we have received?*

A. We muſt || endeavour to find an increaſe of Faith, *n* Love, and all ſaving Graces, abounding more and more in well doing, *n Prov.* 4. 18. Ezek. 47. 12.

Expoſ. || Q. *Why muſt we endeavour to abound in well doing after we have received?*

A. (1.) Becauſe the receiving of the Lords Supper is a renewing of our covenant with God, Exod. 13. 9, Gen. 17. 11. 2 Chron. 30. 29. (2.) Therein we feed ſpiritually upon Chriſt, 1 Cor. 10. 16. (3.) We are afreſh by him. And (4.) By Faith we draw vertue from him, Rom. 8. 2. Phil. 4. 13. Therefore after we have received, we muſt grow more in Grace and Knowledg.

Q. *If*

Q. *If we ſpeed not well after we have received, what may be the cauſe?*

A. If we ſpeed not well after we have received, (1.) Commonly our want of Preparation was the cauſe thereof. Or (2.) Defects willingly admitted in the act of receiving, 2 Chron. 30. 19, 20. Judg. 10. 14, 15.

Q. *What rules are to be obſerved in this matter?*

A. 1. Care muſt be taken, that out of diſlike of our ſelves, we do not diſlike, or deny that meaſure of Grace which the Lord beſtoweth upon us. 2. Neither muſt we be over haſty.

Q. *Why ſo?*

A. Becauſe the Lord doth not alwayes powre his gifts upon us the ſame day that we come unto him in his holy Ordinances, Pſal. 97. 11. Cant. 3. 4. and 5. 6.

Q. *What order hath the Lord left in his Church to keep his Ordinances from contempt?*

A. The unruly || ſhould † be *o* admoniſhed, the * obſtinate *p* Excommunicated, || and the Penitent after their fall † reſtored, and *q* comforted, *o* 1 *Theſ.* 5. 14. *p* 1 *Cor.* 5. 4. *q* 2 *Cor.* 2. 6, 7.

Expoſ. || Q. *Who are unruly?*

A. They are unruly, (1.) Who are inordinate. (2.) Who live diſſolutely. And (3.) Such who are known by ſpeech, geſtures, and deeds, not to walk according to the rule of the Word, or Buſie-bodies, vain Boaſters, Idle, *&c.* 2 Theſ. 3. 11, 12. Or (4.) Such as be fallen into any outward ſin, 1 Cor. 6. 9.

Q.

Q. *How muſt the unruly be dealt withal?*

A. † Such perſons being Members of the Church, 1 Cor. 5. 11, 12. ſhould be reprehended.

Q. *For what muſt Reprehenſion be given?*

A. (1.) For their ſin. (2.) Certainly known both to be ſin. And (3.) To be committed by them, Lev. 19. 17.

Q. *How muſt Admonition be performed?*

A. Admonition muſt be performed with, (1.) Meekneſs. And (2.) Diſcretion, Gal. 6. 1, 2. 2 Tim. 2. 25. ſometimes alſo. (3.) With Zeal. And (4.) With ſeverity, 1 Cor. 4. 21. Gal. 3. 1.

Q. *What is the rule of Diſcretion and Zeal in Admonition?*

A. That it be fitted to the perſon ſinning, the ſin committed, and the manner of doing, Num. 12. 9, 10, 14.

Q. *What if the ſin be private?*

A. If the ſin be private, known to few, the Admonition muſt be private, Mat. 18. 15. Luke 17. 3. 1

Q. *What if it be known to part of the Church?*

A. If known to part of the Church, Admonition muſt be before them that know it.

Q. *What if it be known to the whole Church?*

A. If it be known to the whole Church, the Admonition muſt be publick, 1 Tim. 5. 20. Unleſs it be known by their fault, that have publiſhed without cauſe.

Q. *What if the fault be publiſhed without cauſe?*

A. 1.

A. (1) Always reſpect is to be had to the condition of the party offending, 1 Theſ. 5. 14. And (2.) That muſt be done, which tends moſt to the Edification of the Church, 1 Cor. 14. 26.

Q. *What if admonition at firſt prevail not?*

A. If Admonition at the firſt prevail not, then it is to be doubled, until either the Offender be reformed, or declare his obſtinacy, Tit. 2. 10, 11.

Q. *Who are to be held obſtinate?*

A. * Such are to be held obſtinate, (1.) Who deſpiſe the Churches Admonition. And (2.) Will by no means be reclaimed from their ſin, notwithſtanding the long ſuffering which the Church hath uſed towards them, Mat. 18. 17. Tit. 2. 10, 11. 2 Tim. 2, 25.

Q. *What is it to be Excommunicated?*

A. || To be Excommunicated, is to be debarred from, (1.) The publick Ordinances of God. And (2.) The ſociety of the Faithful, both publick and private, 1 Cor. 5. 3. 11, 12. 1 Tim. 1. 20. 2 Theſ. 3. 6. 14.

Q. *Is the Excommunicate perſon to be debarred from all ſociety of the Faithful?*

A. No: But ſo far as neceſſity will permit, either in reſpect of their General, or particular calling, 1 Cor. 7. 20, and 7. 10, 11, 12. with Epheſ. 5. 31.

Q. *What is the end of theſe cenſures?*

A. The end of theſe cenſures is, (1.) The hum-

humbling. And (2.) The reforming of the Sinner, 1 Cor. 5. 5. 2 Theſ. 3. 14. (3.) The terrifying of others, 1 Tim. 5. 10. And (4.) Keeping the Ordinances of God in reverence, 1 Cor. 5. 6, 7.

Q. *Why is the Penitent to be reſtored and comforted?*

A. † 1. Becauſe the cenſures of the Church are Medicines to Cure, not Poyſons to deſtroy. 2. They are inflicted for to humble, and bring into the right way ſuch as have gone aſtray.

Q. *Who is to be eſteemed penitent?*

A. The ſinner who doth, (1.) Truly lament the evil of his life. And (2.) Is unfeignedly ſorrowful.

Q. *Why is ſuch a one to be received again into the Church?*

A. He is to be received again into the Boſome of the Church, and comforted, leſt Satan by his devices ſhould bring him to deſpare, 2 Cor. 2. 10, 11. 1 Theſ. 5. 14.

Q. *Beſides the forenamed means, are there not ſome other profitable for the encreaſe of Faith?*

A. Yea: Reading || or † Hearing the Scriptures read in *ſ* publick and *t* in * private, || Meditation, *u* and *w* conference, † *r Rev.* 1. 3. *ſ Acts* 13. 15. *t Acts* 8. 28. *u Luke* 2. 51. *w Heb.* 3, 13.

Expoſ. || Q. *What is the beneſit of Reading, or Hearing the Scriptures read?*

A. The Reading, or Hearing of the Scripture Read, doth (1.) Furniſh the Mind more with Knowledg, 1 Pet. 1. 19. Prov. 1. 5. Deut. 11. 19, 20. And (2.) Work upon the Affections, Deut. 17. 18, 19. 2 Kings 22. 11. 19. Pſal. 119. 93.

Q. *How is the Word to be applied that it might work upon us?*

A. We are to apply, (1.) The Commandments for our direction. (2.) The Threatnings to fear us from ſin, or to humble us for it, 2 Chron. 34. 19. 27. (3.) And the Promiſes for our comfort and incouragement.

Q. *Why muſt the Scripture be read in publique?*

A. † Becauſe (1.) God requires that the Scripture ſhould be read in publique, 1 Theſ. 5. 27. Col. 4. 16. (2.) So thereby he hath promiſed, that his People may learn to fear him, Deut. 31. 12, 13.

Q. *Why muſt we give attendance to private reading?*

A. * Becauſe private Reading. (1.) Maketh the publick Miniſtry more profitable, Acts 8. 30, 31. (2.) It inableth us better to judg of the Doctrines taught, Acts 17. 11. (3.) Thereby we are better fitted for the combate, 1 Tim. 4. 13. 15. And (4.) Many evils are thereby prevented, Iſa. 8. 19, 20. Pſal. 119. 9. Job. 22. 21.

Q. *What are the benefits of Meditation?*

A. || Meditation is available, (1.) For the getting

getting of grounded and ſetled knowledg, 2 Tim. 2. 7. Pſal. 119. 99. And (2.) For the increaſe thereof, 1 Tim. 4. 13. 15. (3.) It ſtrengtheneth Memory, Pſal. 119. 15, 16. (4.) Enlargeth our delight in good, Pſal. 104. 34. Pſal. 119. 16. (5.) Diſcovereth Corruption. (6.) Purgeth the Heart of idle and unprofitable wandrings. (7.) Addeth life and ſtrength to holy Duties, Gen. 24. 16. Pſal. 143. 5, 6. And (8.) Hereby we grow more inwardly acquainted with God, Pſal. 77. 10, 11, 12.

Q. *When muſt this Duty be practiſed?*

A. This Duty muſt be practiſed every day more or leſs, Pſal. 119. 97.

Q. *How muſt we confer?*

A. 1. (1.) With Wiſdom, Prov. 10. 32. and 15. 22. Pſal. 37. 30. (2.) With Reverence, 1 Pet. 4. 11. (3.) With Love. (4.) With the Spirit of Meekneſs and Gentleneſs, Tit. 3. 2. Col. 4. 6. Phil. 2. 2, 3. And (5.) With a deſire of reaping good.

Q. *What are the benefits of Religious conference?*

A. It ſhall (1.) Prevent rotten Speeches, Epheſ. 4. 29 (2.) Hardneſs of Heart, Heb. 3. 13. And (3.) Much evil, Eccleſ. 5. 2. (4.) They ſhall increaſe in Knowledg, Prov. 1. 5. (5.) Be reſolved of their Doubts, Col. 3. 16. 1 Theſ. 5. 11. Job. 16. 4, 5. (6.) Be armed againſt Falling, Acts 11. 23. Jude 20. Prov. 18. 8. And (7.) Quickned from the Dulneſs, Heb.

10. 33. (8.) This will kindle deſire of more fellowſhip with Chriſt, Cant. 5. 16. And (9.) It will ſweeten the Communion of Saints, Rom. 1. 11, 12. 1 Theſ. 3. 2. Rom. 15. 32. 24.

Q. *When muſt theſe Duties be practiſed?*

A. Theſe Duties muſt carefully be practiſed of every man, as he hath opportunity and means, Mat. 25. 27. 2 Cor. 8. 12.

Q. *Hitherto of the ordinary means whereby Faith is increaſed: Be there not alſo ſome* || *extraordinary means?*

A. Yea: And theſe be holy *x* Faſting, holy *y* Feaſting and religious *z* Vows, *x Luke* 5. 35. *y Eſther* 9. 17. *z Pſal.* 50. 14.

Q. *What is meant by extraordinary Duties?*

A. || By extraordinary Duties are meant ſuch, which be of more ſeldome and rare practiſe, they muſt be uſed oft, as God giveth occaſion, and when he calleth thereunto.

Q. *What is an holy Faſt?*

A. A religious *a* abſtinence from all ‖ *b* the labours of our calling and *c* † comforts of this life, ſo far as Comelineſs and Neceſſity will permit, that we might be more ſeriouſly *d* humble * before God, and more fervent in Prayer, *a Heſt.* 4. 16. *b Lev.* 23. 28. *c Exod.* 33. 5. *d Dan.* 9. 9. 11. *Lev.* 23. 27.

Expoſ. || Q. *Why muſt we abſtain from the labours of our Calling in the day of a Faſt?*

A. Becauſe a Faſt is to be kept as a Sabbath unto

unto God, Lev. 23. 28. Iſa. 58. 13, 14. And therefore as upon the Sabbath, ſuch buſineſſes of this Life muſt be avoided, that agree not with the Sabbath.

Q. *What underſtand you by the comforts of this Life?*

A. † By the comforts of this Life, we are to underſtand Meat, Drink, coſtly Apparrel, Recreation, and all other delights, Dan. 10. 3. 1 Cor. 7. 5

Q. *What muſt be joyned with the exerciſe of Faſting?*

A. * With Faſting muſt be joyned (1.) A ſerious meditation of our ſins, Ezra 9. 4. 6. Neh. 1. 6, 7. (2.) Of Gods Judgments, Neh. 9. 35, 36, 37. And (3.) Of our ſpecial wants, Dan. 9. 11. 18.

Q. *Who is a perſon fit for this Exerciſe?*

A. The Perſon meet for this Exerciſe, muſt be no Novice in Religion, Luke 5. 36, 37. Mat. 9. 15, 16.

Q. *How is a Faſt diſtinguiſhed?*

A. A Faſt is either, (1.) Of one alone, 2 Sam. 12. 16. Or (2.) Of the whole Family, Zach. 12. 12. Or (3.) Of a particular Congregation. Or (4.) Of the whole Church in general, Judg. 20. 26.

Q. *When ought we to Faſt?*

A. When we feel or *e* fear ſome grievou ‖ calamity upon us, or hanging over † our heads, want ſome ſpecial * Bleſſing, or preſſed with ſome

special sin, or go about some weighty *f* matter, *e Hest.* 4. 16. *Ezra* 8. 21. *f Acts* 13. 2.

Expos. ‖ Q. *What call you grievous calamities?*

A. Sword, Famine, Pestilence, strange unwonted Sicknesses, unseasonable Weather, *&c.* Ezek. 14. 21. with Isa. 22. 12, 13.

Q. *What Judgments hang over our Heads?*

A. † These Judgments hang over our Heads, which (1.) Our sins, and the sins of the Land have deserved, and cry for, Amos 8. 5. 8. Jam. 5. 4. Gen. 18. 20. And (2.) Which God hath threatned by his Word and Ministry, Zeph. 1. 3, 4, 5. with Zach. 1. 6. Lam. 1. 13, 14. 20. with 2. 17. And (3.) Hath inflicted formerly upon like Transgressors, Jer. 7. 12. Amos 6. 2, 3.

Q. *Why must we humble our Soul in fasting when we want some special blessing?*

A. * Because notwithstanding the ordinary and dayly Prayer of his People, the Lord in great wisdom will suffer them to want some special good thing, that they may seek him more earnestly in the use of the duty of Fasting, Judg. 20. 21.

Q. *What is an holy Feast?*

A. An ‖ extraordinary *g* thanksgiving for some notable deliverance, out of some desperate danger; testified † with fasting before God, with joy and gladness, sending presents to our Friends, and *h* portions to the Needy, *g* 1 *Chron.* 16. 8. and 29. 10, 11. *h Neh.* 8. 19. *Hest.* 9. 22.

Expos. ‖ Q. *Why should the heart be prepared*

to

to the extraordinary duty of Thanksgiving?

A. Becauſe in a day of extraordinary thankſgiving, there ſhould be a ſerious remembrance of Gods benefits, Pſal. 116. 6. and 103. 2.

Q. *How ſhould the heart be affected with thanksgiving?*

A. We ſhould be ſtirred up, (1.) After a fervent manner to yield praiſe to the Lord, Pſal. 34. 3. and 35, 27. Exod. 15. 2. And (2.) To rejoyce before him heartily, Deut. 12. 12. (3.) Tying our ſelves unto him by renewing our Covenant, John 2. 9 Deut. 29. 3. 10, 11, 12, 13. 2 Chron. 15. 11, 12. And (4.) Learn to be more confident in him, having experience of his great goodneſs, Pſal, 3. 5, 6. and 52. 9.

Q. *What uſe of Gods creature is allowed on a day of Thanksgiving?*

A. † On the day of Thankſgiving we may have a more liberal uſe of Gods Creatures, both in Meat and Apparrel, then is ordinary, Neh. 8. 10. Heſt. 9. 22.

Q. *How muſt this be uſed?*

A. This muſt be uſed in moderation and ſobriety, that men may be better fitted for the exercife of Religion, 1 King. 8. 65.

Q. *How muſt this exercife be performed if it be publique?*

A. This Exercife, if it be publique, muſt be joyned with the Preaching of the Word.

Q. *How if private?*

A. If it be private, it must be joyned with the Reading of the Scripture, or some holy Exhortation, for the better stirring up of Affection.

Q. *What is a Religious vow?*

A. A solemn *i* promise unto God, made by a ‖ fit Person of some † lawful thing, which * is in his choice, to testifie his love and * thankfulness, *i Deut.* 32. 21, 22. *Prov.* 20. 25.

Expos. ‖ Q. *What persons are fit to vow?*

A. Such persons are fit to Vow, who have Knowledg, Judgment, and Ability to discern of a Vow, and of the Duties belonging to the performance of the same, Eccles. 5. 2.

Q. *Why may not a man vow an unlawful, vile, or superstitious thing?*

A. † A man may not vow an unlawful, vile or superstitious thing, Deut. 23. 18. For (1.) We are obliged to avoid all evil, yea all appearance of evil, 1 Thes. 5. 22. (2.) It is presumption and rashness to vow that to God, which he hath forbidden, and will not accept, Judges 11. 30, 31.

Q. *Is it lawful to vow any thing to God that is impossible?*

A. * What we are not able to perform, either (1.) By reason of the common frailty of all men, Eccles. 5. 5. with 1 Cor. 7. 7. Or (2.) By reason of our subjection unto others we may not vow, as the Wife, Child, Servant may not Vow without the liberty of their Superiours,

Numb.

Numb. 30. 3, 4. 6, 7, 8. 12.

Q. *What things are to be held in our free choice, and what not?*

A. That thing is not to be held in our free choice, which we are neceſſarily bound unto before our Vow, Lev. 27. 26. Deut. 23. 22, 23.

Q. *Is it not lawful to Vow that which we are bound unto?*

A. To quicken and ſtir us up the better to the performance of our Duty, it is lawful to renew the Covenant and Vow, which we made unto the Lord in Baptiſm, Pſal. 119. 106.

Q. *How were Vows commonly made to God?*

A. To God Vows were commonly with Prayer, Gen. 28. 20. Pſal. 61. 5. And paid with Thankſgiving, Pſal. 65. 1. and 66. 13, 14. and 116. 14. John 2. 9.

Q. *When ſhould Vows be performed?*

A. * Vows ſhould be performed ſpeedily, Eccleſ. 5. 5. Deut. 23. 23. Pſal. 76. 11.

Q. *What if we Vow raſhly?*

A. If we Vow raſhly, the raſhneſs is to be repented of, the Vow otherwiſe lawful is to be performed.

Q. *What if we Vow an unlawful thing?*

A. A Vow ſhould not in any wiſe be the bond of Iniquity, Mat. 15. 5, 6. 1 Sam. 25. 22. 39. Acts 23. 21.

Q. *Can Faith being wrought and confirmed in us be fruitleſs and unprofitable?*

A. No:

A. No: ‖ For it *k* worketh by love; *k Gal.* 5. 6.

Expos. ‖ Q. *Why cannot Faith be fruitless and unprofitable?*

A. By Faith we are knit unto Christ, Rom. 11. 19 20. Ephes. 3. 17. And therefore it cannot be utterly fruitless, John 15. 5. Seeing we receive the Sap of Grace from him, John 1. 16. Col. 1. 19.

Q. *What is the principal work of Faith?*

A. It † purifieth the Heart, *Acts* 15. 9.

Expos. † Q. *What is it to purifie the heart?*

A. To purifie the Heart, is (1.) To abate and crucifie the power of sin in the Believer. And (2.) By little and little to renew him in Holiness and Righteousness, Gal. 5. 24. and 6. 14.

Q. *Who is the Authour of Sanctification?*

A. The Spirit of God is the Authour of Sanctification, John 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11.

Q. *How doth Faith purifie the Heart?*

A. Faith is the Instrument of the Holy Ghost, whereby the Heart is cleansed, Col. 2. 12.

Q. *What followeth thereupon?*

A. A fighting * and combating against sin and corruption, Gal. 5. 17.

Expos. * Q. *What is the cause of this combate in every Regenerate person?*

A. Because those that are sanctified, are sanctified in every part, Col. 2. 11. 1 Thes. 5. 23. Ephes. 4. 24. Col. 3. 10. And yet but in part,

Prov.

Prov. 30. 2, 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 5. So that Grace and Corruption are mingled together in the beſt, Rom. 6. 13. and 7. 25.

Q. *How many kinds of combates be in a man Regenerate?*

A. His ſpiritual combate, is not (1.) Of the Mind with the Will, or the Will with the Affections only, Numb. 22. 34. Nor (2.) Of divers deſires only, in reſpect of ſundry and different conſiderations. But (3.) Of the part Regenerate, with the part Unregenerate, Gal. 5. 17. As of the mind Regenerate, with the mind Unregenerate, and ſo of the Will, *&c.*

Q. *What are the properties of this Combate?*

A. This Combate is, (1.) Continuall. (2.) Againſt the firſt motions of ſin, and not only againſt outward groſs evils, Rom. 8. 13. Epheſ. 4. 22. Rom. 6. 17.

Q. *What is the effect hereof?*

A. The effect hereof is, that a man Sanctified cannot do what he would, Gen. 5. 17. Sometimes he is grievouſly foiled by the Fleſh, Mat. 26. 40, 41. But in the end the Spirit ſhall get the Victory, 1 John 4. 4. and 5. 4. Rom. 8. 2. Rev. 2. 26.

Q. *What elſe?*

A. A renouncing of *l* all evil in || Affection, and of * groſs *m* ſins, in life and converſation,

l Acts 2. 38. *m Acts* 19. 18, 19.

Expoſ. || Q. *Why muſt a purged heart renounce all evil in affection?*

A. A

A. A pure Heart can no more delight in evil, then a clean Fountain can send forth corrupt Waters, Psal. 24. 4. Isa. 32. 6. 8. Prov. 12. 5. Therefore a purged Heart must renounce all evil, Ezekiel 36. 26, 27. Jeremiah 32. 39, 40.

Q. *Why must he renounce all gross sin in Life and Conversation?*

A. * Because the Will is the Commander of the outward Man, 2 Cor. 8. 11. If it be turned unto God, the Conversation must needs be reformed, Jer. 3. 14. 17. 1 Sam. 12. 20, 21. 1 Kings 8. 48, 49.

Q. *What is a third thing that followeth hence?*

A. Love *n* and † delight in that which is good, joyned with a sincere ‖ desire, purpose, and *o* endeavour dayly to amend whatsoever is amiss, and to *p* lead a life according * to the Law of God, *n Psal.* 119. 97. *o Phil.* 3. 13, 14. *Acts* 11. 23. *p Psal.* 119. 6.

Expos. † Q. *Whence comes it that the Believer doth love and delight in that which is good?*

A. The same Spirit which wrought the Grace of Faith, and cleanseth the Heart, doth sweetly incline it both to long after, and to cleave with joy to that which is good, Ezek. 36. 27. Ezek. 11. 19, 20. Rom. 6. 19. Psal. 86. 11.

Q. *Why doth the Believer dayly endeavour to reform what is amiss?*

A. ‖ Be-

A. ‖ Becauſe the true Believer hath laid aſide the Practiſe and Deſire of all ſin, Pſal. 119. 113. 128. 163.

Q. *In what reſpect hath he laid aſide the Practiſe and Deſire of all ſin?*

A. Not only, (1.) Out of a foreſight of the ill Conſequences, and fearful Evils that may fall, 1 Kings 8. 47. Ezek. 18. 28. Luke 15. 17. But (2.) Even out of love to the chiefeſt good, and all goodneſs, 2 Cor. 5. 14.

Q. *In what manner?*

A. (1.) With a true purpoſe, Pſal. 119 106. Acts 11. 23. And (2.) A well adviſed deliberation, Ruth 1. 16. Therefore he is willingly to eſpie out and reform whatſoever is out of order, Pſal. 119. 59.

Q. *Have all the like meaſure of Grace?*

A. All have not the like meaſure of Grace, Rom. 12. 3. Neither can with like Victory overcome their Corruption, Rom. 14. 1. and 15. 1. Phil. 3. 15.

Q. *What uſe is to be made hereof?*

A. (1.) The ſtrong ſhould not wax proud, Rom. 11. 20. Gal. 6. 1. Rom. 14. 3. Nor (2.) The weak be diſmay'd, Rom. 14. 4. Mark 4. 31.

Q. *Why doth the Believer reſolve to lead his life according to the Law of God?*

A. * (1.) The redeemed of the Lord to ſee that many ways they are bound to obey, Pſal. 100. 2, 3 and 86. 13. 1 Cor. 6. 19, 20. 1 Pet. 1. 17, 18.

And

And (2.) Also that it is a blessed thing to bear the Yoke, Mat. 11. 29. 1 John 5. 3. Psal. 65. 4. and 119. 14. Gal. 6. 16. And so they resolve to deny their own will, and follow the Lord, Phil. 1. 27. and 3. 20. Acts 26. 7. 1 Pet. 4. 2, 3.

Q. *Wherein is the sum of the Law contained?*

A. In the *q* † Ten Commandments, *q Deut.* 10. 4. and 4. 13.

Expos. † Q. *Where is the full exposition of the Commandments to be found?*

A. These Ten Commandments are an Abridgment of the whole Law, the full Exposition whereof is to be found in the Books of the Prophets, and Apostles, and holy Men, who wrote by Inspiration of the Spirit, Exod. 34. 27. 1 King. 8. 9. Mat. 22. 40.

Q. *What rules are to be observed for the right understanding of the Decalogue?*

A. For the right understanding of the Ten Commandments, called the Decalogue, observe these Rules.

1. The Law is spiritual, binding the Soul and Conscience to entire Obedience, Rom. 7. 14. Mat. 5. 21, 22. 27, 28.

2. The meaning of the Precepts is to be drawn from the main scope and end thereof, Mat. 5. 33, 34, 35, 36, 37.

3. The Commandment which forbiddeth a sin, commandeth the contrary duty; and the Commandment which requireth a duty, forbid-

deth

deth the contrary, Pſal. 34. 12. 14. Iſa. 1. 16, 17. Mark 3. 3.

4. Under one vice expreſly forbidden, all of the ſame kind, and that neceſſarily depend thereon, as alſo the leaſt cauſe, occaſion, or inticement thereunto are likewiſe forbidden, Mat. 5. 21, 22. 27, 28. 1 John 3, 15.

5. Under one duty expreſſed, all of the like nature are comprehended, as all means, effects, and whatſoever is neceſſarily required for the performance of that duty.

Q. *Is one and the ſame thing then commanded in diver's precepts?*

A. In divers, yea in all the Commandments one and the ſame duty may in divers reſpects be commanded, and one and the ſame ſin may be forbidden.

6. Where the more honourable perſon is expreſſed, as the man, let the Woman underſtand that the Precept concerneth her.

7. Where the duty of one man ſtanding in relation to another is taught, there is taught alſo the duty of all that ſtand in the like relation one unto another.

Q. *In what particular may this be explained?*

A. As when the duty of one Inferiour towards his Superiour is taught, there is taught the general duty which all Superiours owe to thoſe that be under them, which inferiours owe to them that be over them, and which equals owe one another.

Q. *How*

Q. *How are they divided?*

A. Into two † Tables, *Deut.* 5. 22. and 10. 1, 2.

Expos. † Q. *What may be observed from the Commandments, as they are set down together?*

A. From the Commandments, as they are set down we may observe.

1. That the Law is most perfect, (1.) Wise. (2.) Just. (3.) Equal. And (4.) Strictly binding the Consciences of all men without exception, and that continually, Deut. 4. 5. *&c.* Psal. 19. 7. *&c.*

2. For order of Doctrines there is a perfect distinction of one Commandment from another; but as touching Practise they are so nearly knit together, that no one can be perfectly obeyed, unless all be obeyed, and he that breaketh one Commandment, transgresseth the whole Law. Deut. 27. 26. Gal. 3. 10. Jam. 2. 10, 11.

3. The love of God is the ground of our love to our Neighbour, 1 John 4. 20. and 5. 1, 2.

4. Our love to our Neighbour is a Testimony of our love to God, Rom. 13. 8, 9, 10.

5. Such as be truly Religious, must have respect unto all Gods Commandments, Psal. 119. 6.

6. The Duties of the first Table are most excellent; and the breaches thereof more grievous then of the second, if equal proportion be observed, and comparison be made, 1 Sam. 2. 25. Isa. 7. 13.

7. If

7. If two Commandments cannot be performed at once, the leſſer muſt give place to the greater: So the love of God muſt be preferred before the love of our Neighbour, and morral Duties before outward Circumſtances, Hoſ. 6. 6. Mat. 12. 4.

8. The Law is ſet forth as a rule of Life to them that are in Chriſt, therefore our obedience is to be performed unto God in and through Jeſus Chriſt, Mat. 19. 17, 18, 19. Exod. 19. 6, 7, 8. with 20. 1. *&c.*

9. All ſins here forbidden are to be ſhunned, and that both always, and at all times. The Duties commanded are perpetual, to be practiſed when the Lord giveth opportunity, and calleth thereunto.

Q. Which are the Commandments of the firſt Table?

A. The four firſt, and they teach us the duty which we owe unto God immediately.

Q. Which are the Commandments of the ſecond Table?

A. The ſix laſt, which inſtruct us in our duty towards our Neighbour, *Epheſ.* 6. 2.

Q. Which is the firſt Commandment?

A. I am the Lord thy God, *&c.* Thou ſhalt have none other Gods before my face.

Q. What is the general dutie required in this Commandment?

A. That in || Mind, Will, Affection, and the

effects of these we take the true God in Christ to be our God.

Expos. || Q. *What are the special Duties of this Commandment, in respect of the Mind?*

A. The special Duties of this Commandment, are (1.) Knowledg of God. (2.) Acknowledgment. (3.) Estimation, Deut. 4. 39. Isa. 43. 10. Psal. 89. 6, 7. &c. and 9. 1. Jer. 24. 7. and 9. 24. Col. 1. 10. Mic. 7. 18. And (4.) Faith.

Q. *What in respect of will and affection?*

A. (1.) Trust, 2 Chron. 20. 20. Psal. 27. 1, 3. and 37. 5. (2.) Love, Deut. 6. 5. Psal. 18. 1. Mat. 10. 37. (3.) Fear. (4.) Reverence, Psal. 2. 10, 11. and 4. 4. 1 Pet. 1. 17 Mat. 10. 28. Jer. 10. 6, 7. and 5. 22. Lev. 19. 14. Psal. 130. 3. Rev. 15. 3, 4. (5.) Hope, Lam. 3. 23. 26. Rom. 15. 13. Jer. 17. 13. (6.) Humility, 1 Pet. 5. 6. Mic. 6. 8. Gen. 32. 10. (7.) Patience, Psal. 39. 9. Rom. 12. 12. Heb. 10. 36. Job 1. 21. Jer. 14. 22. (8.) Joy, Psal. 33. 1. (9.) Zeal, or fervour of Will, Gal. 4. 18. (10.) Desire of Gods presence in Heaven, Phil. 1. 23. 2 Tim. 4. 8. Rev. 22. 17. 20.

Q. *What in respect of the effects of these?*

A. (1.) Invocation, Psal. 32. 6. and 65. 2. Phil. 4. 6. (2.) Thankfulness, Psal. 75. 1. and 56. 12, 13. (3.) Swearing by God alone, Deut. 10. 20. (4.) Adoration, Deut. 6. 13. and 10. 20. Mat. 4. 10. And (5.) Profession of his Name

Name, 1 Pet. 3. 15. Mat. 10. 32. Dan. 3. 17. and 6. 11. Rom. 10. 10.

Q. *What is the general sin here forbidden?*

A. All ‖ failing to give God that aforesaid Honour, which is due unto him: Or else in † whole, or in part giving it to any other.

Expos. ‖ Q. *What special sins of omission are forbidden, in respect of the Mind?*

A. The sins forbidden, are (1.) Athiesm, Psal. 14. 1. Tit. 1. 16. Exod. 5. 2. (2.) Ignorance, Jer. 4. 22. and 9. 3. Psal. 14. 3. (3.) Error concerning God, Rom. 1 23. John 5. 23. (4.) Infidelity.

Q. *What in respect of will and affections?*

A. (1.) Distrust, Heb. 10. 38. Isa. 7. 9. Jer. 17. 5, 6. (2.) Presumption, Mat. 4. 7. 1 Cor. 10. 6. 10. Numb. 15. 30, 31. (3.) Want of Love, 1 Cor. 16. 22. (4.) Of Fear. Or (5.) Of Reverence, Psal. 36. 1. Deut. 28. 58, 59. (6.) Prophaneness, Rom. 1. 30. 2 Pet. 3. 4, 5. Prov. 1. 22. (7.) Despair, Gen. 4. 13. (8.) Impatience, Exod. 16. 3. and 17. 2, 3. (9.) Deadness. And (10.) Hardness of heart, Rom. 2. 5. Luke 2. 34.

Q. *What is forbidden in respect of both?*

A. Unthankfulness, Rom. 1. 21.

Q. *What special sins of Commission are forbidden in respect of the heart?*

A. † (1.) Pride, Acts 12. 23. Dan. 4. 26, 27. Luke 18. 14. (2.) Confidence in Wit,

Wealth, Friends, or wicked Devices, Jer. 17. 5, 6. and 49. 16. 2 Chron. 16. 12. (3.) Carnal Love, Mat. 10. 37. John 12. 43. 2 Tim. 3. 2. (4.) Fear of man more then of God, Rev. 21. 8. Mat. 10. 28. Jer. 10. 2. (5.) Baſe delights that draw the heart from the fountain of Goodneſs, Mat. 24. 37. Luke 21. 34. and 14. 18. *&c.*

Q. *What in reſpect of the effects of mind and will?*

A. (1.) Invocation of Wood, Stone, or Saints departed, Dan. 3. 2. *&c.* Iſa. 63. 16. (2.) Sacrificing to our Nets, Hab. 1. 16. Or bleſſing an Idol, Iſa. 66. 3. 1 Sam. 31. 9. Pſal. 106. 28. (3.) Dedicating holy days to the honour of Saints, Exod. 32. 6. Or to the Croſs, (4.) Profeſſing homage or obedience to the Pope, 1 Cor. 7. 23. (5.) Repreſenting God by an Image, Deut. 4. 12. 15. Iſa. 40. 18. (6.) Society of Marriage with Idolaters of this Kind, Deut. 7. 1. Exod. 11. 15. 2 Chron. 21. 6. (7.) Seeking to Wizards for help, Lev. 20. 6. 1 Sam. 28. 11. *&c* And (8.) Aſcribing any thing, whether it be Property, Work, or Glory that belongeth to the Lord alone, to any Creature or Thing, though we acknowledg it to be no good, Epheſ. 5. 5. Phil. 3. 14. Exod. 32. 8. Rom. 1. 23. 25.

Q. *Which is the ſecond Commandment?*

A. Thou ſhalt not make to thy ſelf any graven Image, *&c.*

Q. *What is the general duty which this Commandment requireth?*

A. That

A. That we do || worſhip the true God purely, according to his will.

Expoſ. || Q. *What are the ſpecial duties here required?*

A. The particular duties of this Precept compriſed under that general are, (1.) Hearing. And (2.) Reading the Word. And (3.) Prayer, either publick or private, Mat. 28. 19, 20. Deut. 33. 10. Luke 4. 15. and 11. 1. 1 Tim. 2. 1. (4.) Adminiſtration of the Sacrament, Mat. 3. 1. 6. and 26. 26. *&c.* And (5.) Diſcipline, Mat. 18. 15. *&c.* 2 Cor. 2. 6. 2 Theſ. 3. 15. (6.) Meditation, Pſal. 1. 2. and 37. 31. and 77. 15. (7.) Conference, Deut. 6. 7. Mal. 3. 16. (8.) Faſting, Luke 5. 35. Acts 13. 2. And (9.) Feaſting, Eſther 9. 17. With all means and furtherance thereof.

Q. *How muſt we be affected unto, and exerciſed in theſe duties?*

A. All these duties muſt be 1. Approved. 2. Exerciſed. 3. Maintained. And 4. Performed purely, as God offereth opportunity, without carnal Imaginations and Conceits, Deut. 4. 2. and 12. 32. Acts 17. 29. Iſaiah 30. 18. 22. *&c.*

Q. *What is the general ſin forbidden?*

A. All * Omiſſion of Gods true Worſhip when it is required, and all falſe Worſhip, either invented by others, or taken up of our own Heads.

Expos. * Q. *What be the special sins of omission against this Commandment?*

A. The omission of any of the former particular Duties required, as of Hearing, &c. Luke 14. 19. Isa. 64. 7. Is here forbidden.

Q. *What are the sins of Commission in respect of the Heart?*

A. (1.) Carnal imaginations in Gods Worship, Acts 17. 29. (2.) Likeing and approbation of our own Inventions, Numb. 15. 39.

Q. *What are the sins of act forbidden?*

A. (1.) Making Images for a Religious use, Lev. 19. 4. and 26. 1. (2.) Worshipping God in, at, or before an Image, 1 Kings 19. 18. 2 Kings 18. 1. (3.) Adding to. (4.) Or detracting from. Or (5.) Changing any thing of the Word of God. (6.) Instituting false Sacraments. (7.) Instituting Offices in Gods Church, Deut. 4. 2. and 12. 32. 1 Kings 12. 31, 32. (8.) Will-worship grounded only upon good intent or custom, Mat. 15. 9. Col. 2. 18. 23.

Q. *Rehearse some special points of Will-worship here condemned?*

A. (1.) Popish Fastings. (2.) Going on Pilgrimag. (3.) Vows, of Poverty, single Life, or any Superstitious or Vain thing. (4.) Tying Gods Presence to time or place, Numb. 23. 28. 29. 1 Sam. 4. 4. 7. 2 Sam. 15. 25. Job 4. 20. (5.) Praying upon Beads.

Q. *What be the occasions of Idolatry condemned?*

A. (1.)

A. (1.) Maintaining of any Idolatrous cuſtomes, as fit and decent to adorn and beautifie the Worſhip of God, Deut. 12. 30. Iſa. 30. 22. (2.) Society with falſe worſhippers of God in Marriage, Deut. 7. 3, 4. Exod. 23. 32, 33. And (3.) Making leagues of Amity with them, 2 Chron. 19. 1, 2.

Q. *What is the third Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain, *&c.*

Q. *What is the general Duty required in this Commandment?*

A. That we ſhould † uſe the Titles, Properties, Works, and Ordinances of the Lord with Knowledg, Faith, Reverence, Joy and Sincerity, in Thought, Word, and Converſation.

Expoſ. † Q. *What be the ſpecial Duties of this Commandment, in reſpect of our Thoughts and Affections?*

A. The ſpecial Duties of this Precept are, (1.) Reverent Meditation of Gods Titles, Properties, and Word, Pſal. 8. 1. *&c.* Pſal. 1. 2. And (2.) Diligent obſervation of his Works, both of Creation, and Providence, Mercy and Judgment, Pſal. 104. 24. and 107. 43.

Q. *What be the ſpecial Duties in reſpect of hearing the Word and Prayer?*

A. Hearing the Word, and calling upon Gods Name, (1.) With Deſire, Pſal. 42. 1. (2.) Care. (3.) Diligence, Eccleſ. 4. 17. Job 5. 27.

(4.) Constancy, Psal. 122. 2. (5.) Zeal, Jam 5. 16. Mat. 11. 12. (6.) Faith, Jam. 1. 6. John 5. 24. (7.) Joy, Mat. 13. 44. And (8.) Humility, Isa. 66. 2. and 57. 15.

Q. *What is required in receiving the Sacrament?*

A. Receiving the Sacrament, (1.) With due preparation. And (2.) Right affection, 1 Cor. 11. 21. 28. Num. 9. 6. *&c.*

Q. *What in confession of our sins?*

A. Making confession of our sins, (1.) With Grief, Ezra 9. Dan. 9. (2.) With Brokenheartedness, Psal. 51. 17. And (3.) With purpose of Amendment, Job 39. 37, 38.

Q. *What in speaking of Gods Word and Works?*

A. Speaking of Gods Word and Works, (1.) With Sincerity. (2.) Fear. And (3.) Reverence. (4.) Upon just Occasions, Psal. 119. 46

Q. *What in swearing by Gods Name?*

A. Swearing by the Name of God, 1. In Truth. 2. Judgment. And 3. Equity. 4. Being lawfully called thereunto, Jer. 4. 2.

Q. *What in the use of Meat, Drink, &c.*

A. Using Apparrel, Meat, Drink, Sleep, Recreation, *&c.* (1.) After a sanctified manner. (2.) With Prayer. (3.) With Moderation. And (4.) To the glory of GOD, 1 Tim. 2. 9. Luke 21. 34. 1 Tim. 4. 4, 5. 1 Cor. 10. 31.

Q. *What in profession of Religion?*

A. With an outward profession of Religion, joyning an unblamable conversation, Phil. 1. 27.

1 Pet.

1 Pet. 3. 1, 2. Tit. 2. 10. Mat. 5. 16.

Q. *What is the general ſin forbidden?*

A. Omitting || the duty here required, uſing his † Name when we ought not, or otherwiſe then we ſhould.

Q. *When is the Name of God taken otherwiſe then it ſhould?*

A. When it is uſed Ignorantly, Superſtitiouſly, without Faith raſhly, not to a right end, Hypocritically, Falſly, againſt Conſcience, and when men name themſelves Chriſtians, but live Scandalouſly.

Expoſ. || Q. *What are the ſpecial ſins of Omiſſion here forbidden?*

A. The ſpecial ſins forbidden are Omoſſion or Neglect, (1.) To know, Pſal. 92. 5, 6. *&c.* (2.) To obſerve, Zeph. 3. 5. (3.) To meditate. Or (4.) To make uſe of the Titles, Properties, Ordinances, or Works of God, Mat. 13. 19. and 7. 26. *&c.* and 10.

Q. *What is forbidden in reſpect of our thoughts?*

A. 1. Light. 2. Unreverent. 3. Vain. 4. Falſe. 5. Superſtitious. Or 6. Wicked thinkthereof, Mal. 2. 17. Pſal. 50. 21.

Q. *What is forbidden in Praying?*

A. Praying (1.) Without underſtanding, 1 Cor. 14. 15. (2.) Without deſire. Or (3.) Care to ſpeed, Mat. 6. 7. Or (4.) Without Faith in Gods promiſes, Rom. 10. 14.

Q. *What in hearing the Word?*

A. Hear-

A. Hearing, (1.) Without attention. Or (2.) Care to get good thereby, Ezek. 33. 30. Acts 28. 21, 22.

Q. What in receiving the Sacraments?

A. Receiving the Sacraments, (1.) Ignorantly. (2.) For custome, (3.) Without holy Preparation. And (4.) Without affection required, 1 Cor. 11. 17. *&c.*

Q. What is forbidden in Swearing?

A. Swearing (1.) Vainly, Jer. 5. 7. Mat. 5. 34. (2.) Rashly, 2 Sam. 19. 7. Eccles. 9. 2. (3.) Falsly, Zach. 5. 3. Jer. 5. 2.

Q. What in speaking of God?

A. (1.) Wicked blasphemy against God, Lev. 24. 11. 2 Kings 19. 22. (2.) Cursing and Banning, 1 Sam. 17. 43.

Q. What is forbidden in the use of the Creatures?

A. Abusing the Creatures, (1.) In excess, Amos 6. 1. *&c.* Or (2.) In Superstition, Col. 2. 20, 21. Gen. 32. 32.

Q. What is forbidden in the profession of Religion?

A. (1.) Making a sport of Sin, Prov. 14. 9. Jer. 11. 15. And (2.) Living scandalously in the profession of Religion, 2 Sam. 12. 14.

Q. Which is the fourth Commandment?

A. Remember the Sabbath day, *&c.*

Q. What is the general Duty here required?

A. That the whole * Sabbath or Lords Day be set apart from all common use, as holy to the Lord, both publickly and privately in the practise

ctiſe of the duties of Neceſſity, Holineſs, and Mercy.

Expoſ. 1 Q. *What be the particular Duties here required, going before the publick Aſſembly?*

A. In this Commandment it is enjoyned, (1.) That we finiſh all our worldly Buſineſſes in ſix days, Deut. 5. 13. And (2.) That we riſe betimes in the morning upon the Sabbath, Mark 1. 35. compared with verſe 38, 39. Exod. 32. 5, 6. Pſal. 92. 2. And (3.) Prepare our ſelves for the publick Congregation.

Q. *How muſt we prepare our ſelves for the publick Aſſembly?*

A. (1.) By Prayer. (2.) Meditation. (3.) Thankſgiving. And (4.) Examination of our Hearts, Eccleſ. 4. 17. Pſal. 93. 5. 2 Tim. 2. 19. (5.) Going about the works of Mercy, and inſtant neceſſity with Heavenly mind, Mat. 12. 1. &c. Luke 13. 15.

Q. *What are the duties of the publick Aſſembly?*

A. It is required that we joyn with the People of God in the publick Congregation, (1.) Hearing the Word Read and Preached. (2.) Calling upon Gods Name. (3.) Receiving the Sacraments. (4.) Praying God for his Mercies. (5.) Singing of Pſalms, 2 Kings 4. 23. Acts 13. 14, 15. 44. and 15. 21. and 16. 13. and 17. 2. and 20. 7.

Q. *How muſt we be imployed in theſe Exerciſes?*

A. In theſe Exerciſes we muſt (1.) Be all the while

while attentive, Acts 16. 14. (2.) Reverent, Isa. 66. 2. And (3.) Eager to get good, Psal. 42. 1, 2. (4.) Not departing till the Blessing be pronunced, Ezek. 46. 1, 2. 10. Acts 10. 33. 1 Cor. 14. 16.

Q. *How must the day be spent after the publique Assembly?*

A. After the whole day is to be spent with delight and cheerfulness, 1. In religious Meditation. 2. Reading. And 3. Conference. And 4. Works of Necessity and Mercy, Isa. 58 13, 14. Acts 17. 11. Psal. 1. 2. Luke 24. 14. 17. 1 Cor. 16. 2.

Q. *What is the general sin here forbidden?*

A. All neglect ‖ of the Duties of that time, † prophaning of that day, in whole or in part, by needless Works, Words, or Thoughts, about our Callings or Recreations.

Expos. ‖ Q. *What are the sins of Omission here forbidden?*

A. Here is forbidden Idleness, or a negligent Omission of any duty required, either 1. In whole. Or 2. In part. 3. For matter. 4. Manner.

Q. *What particulars may be named?*

A. 1. Sleeping out the Sabbath in the morning. 2. Slight preparing our selves for the publick Assembly. 3. Absence from it. 4. Coming late. 5. Sleeping there. 6. Staring about. 7. Going forth before the Blessing. 8. Misapplying the Word, Mat. 20. 6. Acts 20. 9.

Q. *What*

Q. *What are the ſins of Commiſſion forbidden?*

A. † All prophanation of the Sabbath, or any moment of that precious time, with (1.) Worldly Cares. (2.) Worldly Words. Or (3.) Worldly Buſineſſes is condemned, Iſa. 58. 13.

Q. *What particulars may be named?*

A. As (1.) Travelling journies, Exod. 16.29, 30. (2.) Keeping Fairs, Neh. 13.15,16,17. (3.) Labouring in Seed-time and Harveſt, Exod. 34. 21. (4.) Going on triffling Errands, *&c.* (5.) Vain Recreations, as 1. Bowling. 2. Shooting. 3. Hunting. 4. Stool-ball, on this day are unlawful.

Q. *Which day is to be ſet apart as holy to the Lord?*

A. It is morral and perpetual to keep one day in Seven as holy: From the Creation to the Reſurrection of Chriſt the Seventh day was Inſtituted: After Chriſt his Reſurrection the † Firſt day of the Week was ordained and is to be kept for ever.

Q. *Why was the Firſt day of the week ordained ſince Chriſts Reſurrection?*

A. † The work of our Redemption is the greateſt work that ever was, John 3. 16. And by Chriſt his Reſurrection from the Dead, a new Creation was as it were finiſhed: Wherefore ſeeing that he roſe again the Firſt day, it was (as Divines agree) meet the Sabbath ſhould be changed to the Firſt day, Acts 20. 7. 1 Cor. 16. 2.

Q. *Which*

Q. *Which is the fifth Commandment?*

A. Honour thy Father and thy Mother, *&c.*

Q. *Who are meant by Father and Mother?*

A. Not only natural Parents, but alſo || all Superiours in Office, Age, and Gifts.

Expoſ. || Q. *Why are all Superiours called by the name of Father and Mother?*

A. All Superiours are called by the name Father and Mother, 2 Kings 2. 12. and 5. 13. Iſa. 19. 13. (1.) Becauſe they are ſweet and pleaſant Names, apt to ſignifie both the affection that Superiours ought to bear towards their Inferiours, and alſo to perſwade Inferiours chearfully to perform their Duty. (2.) Houſhold ſociety alſo is of all others the firſt, from which all others ſpring, by the encreaſe of Mankind, Gen. 4. 1, 2. and 9. 1.

Q. *What is it to Honour?*

A. To acknowledg the excellency that is in men by vertue of their place, and accordingly to yield it to them.

Q. *Are the Duties of Inferiours only here intended?*

A. No: But of Superiours and Equals alſo.

Q. *What then is the general Duty required in this Commandment?*

A. That we carefully * obſerve that Order GOD hath appointed amongſt men, and do the Duties which we owe unto them, in reſpect of their Places and Degrees.

Expoſ.

Expoſ. * Q. *What is required of all men, as they ſtand in relation one to another?*

A. Of all men as they ſtand in relation one to another, here is required, (1.) Wiſdom. And (2.) Juſtice to yield to every man, that which appertaines to his place, 1 Pet. 2. 17. (3.) Love. And (4.) Diligence in fitting themſelves with gifts meet for their place, 2 Tim. 2. 15. And (5.) Doing their duties modeſtly, Job 31. 13, 14. And (6.) Moderation in bearing with the defects of others, Gal. 6. 1. And (7.) Prayer for the mutual good of others, Jam. 5. 16.

Q. *What is the duty of Inferiours to their Superiours?*

A. To be Subject, || Reverent, and Thankful, bearing with their wants, and covering them in Love.

Expoſ. || Q. *What is the duty of the Subject to the Magiſtrate?*

A. (1.) The wholſome Laws of Magiſtrates muſt be carefully obſerved, Tit. 3. 1. 1 Pet. 2. 13. Rom. 13. 2. (2.) Their perſons reverenced, Prov. 24. 21. 1 Pet. 2. 17. And defended with the Goods, Body, and Life of the Subject. And (3.) To them Tribute and Cuſtome is freely and willingly to be paid, Rom. 13. 6, 7. 2 Sam. 18. 3. and 21. 17.

Q. *What is the duty of People to their Miniſter?*

A. 1. The Miniſters of the Goſpel muſt be had in ſingular love for their works ſake, 1 Theſ.

5. 13.

5. 13. (2.) Their Doctrine must be received with gladness of heart, Heb. 13. 17. Luke 10. 16. 1 Thes. 2. 13. (3.) Themselves must be defended against the wrongs of wicked men, Rom. 16. 4. And (4.) Be made partakers of all good things for this Life, Gal. 6. 6.

Q. *What is the duty of wives to their husbands?*

A. Wives must after a special manner, 1. Love. 2. Fear. And 3. Obey their Husbands, yea though they be froward. 4. This must be manifested in word and behaviour, Ephes. 5. 33. 22. 23, 24. Col. 3. 18. 1 Pet. 3. 1. 1 Sam. 25. 3. (5.) They must be helpers to them in Godliness, and in the things of this Life, Gen. 2. 18. 1 Pet. 3. 1. Prov. 31.

Q. *What is the duty of Children to their Parents?*

A. Children must 1. Imbrace the instructions of their Parents. 2. Continue fear and obedience to the end. 3. Not bestow themselves in Marriage without their consent, Ephes. 6. 1. Luke 2. 51. Exod. 18. 19. Ruth 3. 5. Judges 14. 2. And 4. Minister freely unto their necessities, 1 Tim. 5, 4. Gen. 47. 12.

Q. *What is the duty of servants to their masters?*

A. Servants must, 1. Wisely. 2. Faithfully. 3. Willingly. And 4. Painfully to bestow their time appointed in their Governours service, Tit. 2. 9, 10. Ephes. 6. 5, 6. Gen. 31. 38. 1 Tim. 6. 1, 2. Submitting themselves to holy Instructions, bearing Rebukes and Chastisements, though

though they be unjuſt. 1. Without Grudging. 2. Stomack. 3. Sullen Countenance. 4. Anſwering again. Or 5. Reſiſtance, Tit. 2. 9. 1 Pet. 3. 18. Until they can uſe ſome juſt and lawful remedy.

Q. *What is the duty of weak Chriſtians?*

A. Weak Chriſtians muſt not cenſure the Strong, for uſing their Liberty, Rom. 14. 2, 3.

Q. *What is the duty of young men?*

A. Young men muſt give due reſpect to the Aged, asking their Counſel, riſing up before them, giving them leave to ſpeak before them, *&c.* Tit. 2. 6. 1 Pet. 5. 5. Lev. 19. 32. Job 32. 46.

Q. *What is the duty of Inferiours in Gifts?*

A. Inferiours in Gifts, 1. Muſt not grudg or diſdain their Superiours. But 2. Seek to make benefit of the Gifts that God hath given them, John 4. 19. Rom. 16. 1, 2, 3. *&c.*

Q. *How muſt all theſe duties be performed?*

A. All theſe duties are, 1. Chearfully. 2. Diligently. And 3. Faithfully to be performed to Superiours, though they be wicked and ungodly, in reſpect of the Commandment, Will, and Authority of God, who hath ſo appointed, Pſal. 119. 4. 14 32. 117.

Q. *What is the duty of Superiours?*

A. To carry * themſelves gravely, Meekly, and after a ſeemly manner towards their Inferiours.

Expoſ. * Q. *What is the duty of the Magiſtrate?*

A. Magiſtrates ought by all good means to

procure the good of their Subjects, making holy and juſt Laws for the maintenance of Piety and Juſtice; appointing Officers that be 1. Wiſe. 2. Couragious. And 3. Fearing God, to ſee Juſtice executed. And 4. Labouring to root out ſin by puniſhing Offenders juſtly, and incouraging the Godly, 1 Tim. 2. 2. 2 Chron. 19. 5. *&c.* Rom. 13. 4. Deut. 7. 18, 19. Pſal. 101. 6, 7, 8. 1 Pet. 2. 13. Iſa. 49. 23.

Q. *What is the duty of the Miniſter?*

A. Miniſters muſt 1. Labour in private reading, Meditatson, Prayer. And 2. In publick Teaching, by Inſtruction, Exhortation, Rebuke, and Comfort. 3. In keeping the holy things of GOD from contempt. And 4. Watching over their Flocks, that their people be not corrupted, 1. By falſe Doctrine. Or 2. By ſcandalous converſation, 1 Tim. 4. 13. 16. and 3. 2. *&c.* 1 Sam. 12. 23. Deut. 33. 9, 10. Ezek. 33. 7. *&c.* and 34. 4. Acts 20. 28. Mat. 7. 6. Prov. 27. 23. Ezek. 44. 23, 24.

Q. *What is the duty of Husbands?*

A. Husbands muſt 1. Chooſe religious Wives. 2. Dwell with them as men of Knowledg. 3. Love them dearly. 5. Bear with their Infirmities. 5. Protect them. 6. Provide things neceſſary for their State and Calling. 7. Allow them competent Maintenance, Imployment, and Liberty for the Service of God. 8. Rejoyce and delight in them. 9. Prudently admoniſh them

in

in great Love and Tenderneſs. And 10. Praiſe them for their Faithfulneſs, 2 Cor. 6. 14. 1 Pet. 3. 7. Epheſ. 5. 33. Gen. 34. 67. Gen. 20. 16. 1 Sam. 30. 5. 8. Epheſ. 5. 28, 29. Exod. 21. 10. Prov. 5. 18. Gen. 26. 8. Iſa. 62. 5. Gen. 30. 2. Job 2. 10. 13.

Q. *What is the duty of Parents?*

A. Fathers muſt, (1.) Bring their Children to holy Baptiſm, Gen. 21. 4. (2.) Mothers muſt nurſe their own Children if they be able, 1 Tim. 5. 16. Gen. 21. 7, 1 Sam. 1. 22. (3.) Both muſt bring them up in inſtruction and fear of the Lord, Epheſ. 6. 4. Deut. 6. 6, 7. 20. Exod. 12. 26. (4.) They muſt keep them in ſubjection. (5.) Train them up in ſome honeſt Labour and Calling, Gen. 4. 1, 2. (6.) Lovingly, and ſeaſonably correct their faults, not without compaſſion and ſorrow, Prov. 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Epheſ. 6. 3. (7.) Beſtow them fitly in Marriage, and that in due time, 1 Cor. 7. 36. 38. Jer. 26. 6. And (8.) Lay up ſomething for them as Ability will ſuffer, 2 Cor. 12. 14. Prov. 19. 14.

Q. *What is the duty of Maſters?*

A. Maſters muſt (1.) Chuſe into their houſes true and religious ſervants. And (2.) When they are entertained, take care to inform them privately. And (3.) See that they ſerve God in publick alſo, Pſal. 101. 6. Acts 10. 2. Joſh. 24. 15. Gen. 18. 19, Exod. 20. 10. (4.) Provide

and give them fit Meat, Lodging, Wages, Work, time of Refreſhing, Prov. 27. 27. 1 Cor. 9. 9. Deut. 24. 14, 15. Prov. 31. 15. (5.) Take care of them when they be ſick, that they periſh not for want of good Attendance, Mat. 8, 6. And (6.) Admoniſh, Rebuke, and Correct them, if need require, Prov. 29. 19. Eph. 6. 9. Col. 4. 1.

Q. *What is the duty of ſtrong Chriſtians?*

A. Strong Chriſtians muſt, (1.) Bear with the Infirmities of the weak. (2.) Seek to build them forward. (3.) Uſe their liberty aright, for Edification and not for Offence. (4.) Forbear even things lawful for the good of their Neighbour, Rom. 15. 1, 2. and 14. 13. 15. *&c.* 1 Cor. 8. 3.

Q. *What is the duty of Old men?*

A. Old men ſhould be examples of, 1. Patience. 2. Sobriety. And 3. Holineſs. 4. Sound in Faith. 5. Able to give good Counſel and Direction, Tit. 2. 2, 3, 4.

Q. *What is the duty of ſuch as excel in Gifts?*

A. Such as excel in Gifts muſt not 1. Deſpiſe others. But 2. Imploy their graces for the good of them.

Q. *What is the duty of Equals?*

A. Equals muſt regard the dignity and worth of each other, modeſtly carry themſelves one towards another, and in giving honour to one before another, Epheſ. 5. 21. Rom. 12. 10.

Q. *What*

Q. *What is the ſixth Commandment?*

A. Thou ſhalt do no Murther.

Q. *What is the general duty of this Commandment?*

A. That by all means lawful we deſire and ſtudy to preſerve our || own perſon, and the † perſon of our Neighbour.

Expoſ. || Q. *What are the ſpecial duties of this Commandment in reſpect of our ſelves?*

A. The ſpecial duties of this Commandment in reſpect of our ſelves, are (1.) Love. And (2.) Care to preſerve the vigor of Mind, and Strength of Body, that they may be ſerviceable to the Lord, and fit for our Brothers good, Epheſ. 5. 29.

Q. *By what means is vigor of Mind and Body preſerved?*

A. (1.) By Cheerfulneſs, Prov. 17. 22. (2.) By Sobriety, in 1. Care. 2. Meat. 3. Drink. 4. Apparrel. 5. Recreation. And 6. Uſe of Phyſick, Mat. 6. 34. Prov. 25. 26. And (3.) By Moderation. 1. In labours, Eccleſ. 4. 8. And 2. Sleep.

Q. *What means of refuge muſt be uſed againſt violence and danger?*

A. Lawful means of refuge from violence and danger, as (1.) Giving ſoft Words. (2.) Courteous Anſwers, Judg. 8. 23. Prov. 15. 1. (3.) Flying and ſhunning the company of angry perſons, Prov. 22. 24. 26. (4.) Uſing the benefit of Law, Deut. 17. 8. *&c.* And Weapons for our neceſſary defence, *&c.*

Q. *What are the inward duties of this Commandment in reſpect of our Neighbour?*

A. † The inward duties in reſpect of our Neighbour, are (1.) Love, Rom. 13. 8. (2.) Rejoycing at the good of their perſons, 1 Cor. 12. 25, 26. Rom. 12. 15.

Q. *What if our Neighbour be in diſtreſs, have done us wrong, or hath infirmities?*

A. We muſt uſe (1.) Compaſſion and tenderneſs of heart towards them, Epheſ. 4. 31, 32. (2.) Patience, bearing wrong, forgiving injuries, Col. 3. 12, 13. (3.) Paſſing by ſome wants in mens words or actions, Eccleſ. 7. 21. Prov. 17. 9. (4.) Covering them with ſilence. (5.) Taking all things in the beſt ſence, 1 Cor. 13. 5. 7.

Q. *What is required in reſpect of Speech and Behaviour?*

A. 1. Courteous behaviour, Epheſ. 4. 32. (2.) Eaſineſs to be intreated, Jam. 3. 17. (3.) Gentle anſwers, Prov. 15. 1. (4.) Hearing our Inferiours ſpeak in our juſt defence, Job 31. 13. (5.) Avoiding all occaſions of ſtrife. (6.) Parting with our own right ſometimes for peace ſake, Gen. 13. 8, 9. (7.) Not neglecting any duty of Love and Friendſhip, though we be forced to go to Law for our right, Rom. 12. 18.

Q. *What is our duty to the poor, diſtreſſed, or wronged?*

A. 1. Relieving the Needy. (2.) Viſiting the Sick. (3.) Cloathing the Naked. (4.) Lodg-

ing

ing the Stranger, *&c.* Heb. 13. 2, 3. Job 31. 19, 20. (5.) Pleading for the life and perſon of the Poor, and ſuch as be wronged. And (6.) Delivering them alſo, if it ſtand in our power.

Q. *What is our duty to them that be under our power and offend?*

A. Uſing mildneſs in rebukes, and moderation in correction, Gal. 6. 1. Yet according to the quality of the Offence, Jude v. 22, 23.

Q. *What is the duty that we owe to all men in reſpect of our actions?*

A. 1. To be harmleſs and innocent towards all men, Pſal. 15. 3. (2.) Taking care that they ſuſtain no harm by us or ours, Exod. 21. 8. In their perſons in taunt, Mat. 5. 22. Stripe, or ill handling, Lev. 24. 19.

Q. *What is our duty towards our own or our Neighbours Cattel?*

A. To our own and our Neighbours Cattel we muſt ſhew mercy, Prov. 12. 10.

Q. *Which is the general ſin here forbidden?*

A. All neglect of our || own, or our Neighbours † preſervation or deſire of our own or their hurt, conceived in Heart, or declared by Word, Geſture, or Deed.

Expoſ. || Q. *What are the ſpecial ſins whereby the vigour of mind and health of Body is impaired?*

A. In reſpect of our ſelves by this Commandment is forbidden, 1. Exceſſive ſorrow, Prov. 17. 22. (2.) Diſtracting Care. (3.) Thoughts

againſt our ſelves. (4.) Solitary muſing on the temptations of Satan. (5.) Neglect of Meat, Drink, Aparrel, Recreation, Phyſick, Sleep, Labour, *&c.* Or 6. Exceſs therein.

Q. *What ſpecial ſins be forbidden as occaſion of hurt or danger?*

A. (1.) Medling with other mens matters, Amos 4. 1. Prov. 23. 21. and 26. 17. (2.) Deſperate adventures. (3.) Companying with them that be Make-bates, Quarrellous, and Furious, &c. Prov. 26. 20, 21. (4.) Doing that whereby we are or may be ſtirred up to anger. And (5.) Refuſing to crave the aid of the Magiſtrate.

Q. *What inward ſins are forbidden in reſpect of our Neighbour?*

A. † In reſpect of our Neighbour, (1.) Hatred, 1 John 3. 15. (2.) Envy, Prov. 14. 30. (3.) Unadviſed anger, Mat. 5. 22. (4.) Pride, Prov. 13. 10. (5.) Deſire of revenge. (6.) Fooliſh Pitty.

Q. *What ſins in word are condemned?*

A. (1.) Reproaching for ſin or any other infirmity, as Poverty, Baſeneſs of Blood, Stammering, Lev. 10. 14. *&c.* (2.) Chidings, Brawlings, Crying with unſeemly lifting up of the voice, Epheſ. 4. 31. (3.) Complaints to every one of the injury we have received. (4.) Breaking Jeſts upon our Neighbour.

Q. *What ſins in Behaviour?*

A. Diſ-

A. Diſdainful or ſcornful Carriage, as (1.) Dejectedneſs of Countenance, Gen. 4. 5. (2.) Nodding the Head. (3.) Pointing with the Finger. Or (4.) Uſing any other provoking Geſture, Prov. 6. 17.

Q. *What ſins in reſpect of them that hath done us wrong?*

A. Stubbornneſs, and Implacableneſs, Rom. 1. 31.

Q. *What in reſpect of the poor and diſtreſſed?*

A. (1.) Oppreſſion, Lev. 19. 13. (2.) Withdrawing Corn from the Poor, Prov. 11. 26. (3.) Detaining the Hirelings wages, Lev. 19. 13. Jer. 22. 13. (4.) Not reſtoring the Pledg, Exod. 22. 26.

Q. *What deeds are condemned in reſpect of all men in general?*

A. (1.) Quarelling, Tit. 3. 2. (2.) Striking. (3.) Wounding, Exod. 21. 18. 22. 26. (4.) Placing Manhood in revenge or bloodſhed, Prov. 20. 22. (5.) Extremity of Puniſhment, Deut. 25. 2. (6.) All taking away of Life, otherwiſe then in caſe of, 1. Publick Juſtice. 2, Juſt War. And 3. Neceſſary Defence, Exod. 21. 12. Gen. 9. 6. And (7.) All ſparing thoſe the Lord commandeth to be puniſhed, Prov. 17. 15.

Q. *What is the ſeventh Commandment?*

A. Thou ſhalt not commit Adultery.

Q. *What is the general duty of this Commandment?*

A. That

A. That we ſhould * keep our ſelves pure in Soul and Body, both towards our ſelves and others.

Expoſ. * Q. *What is the inward Duty here required?*

A. Purity of Heart, 1 Theſ. 4. 3, 4.

Q. *What is commanded in reſpect of our words?*

A. Speech ſavouring of Sobriety, Col. 4. 6.

Q. *What is the means of chaſtity?*

A. 1. Temperance in Sleep, Recreation, and Diet, both for quantity and quality, Luke 21. 34. 1 Theſ. 5. 6. (2.) Convenient Abſtinence. (3.) Watching. And (4.) Faſting. (5.) Modeſty in Apparrel, 1 Tim. 2. 9. (6.) Gravity in Behaviour, Tit. 2. 3. (7.) Making a Covenant with our Sight, Hearing, and other Senſes, Job 31. 1. Pſal. 119. 37.

Q. *What duties are required in reſpect of action?*

A. 1. Poſſeſſing our Veſſels in Holineſs and Honour, 1 Theſ. 4. 5. (2.) In ſuch as have not the gift Continency, holy Marriage. (1.) With ſuch as be fit, 1 Cor. 7. 2. 9. 39. And (2.) Therein due Benevolence. (3.) Fidelity. And (4.) Confidence each to other, 1 Cor. 7 5.

Q. *What is the general ſin here forbidden?*

A. All uncleanneſs of || Heart, Speech, Geſture, or Action, together with all the Cauſes, Occaſions, and Signes thereof.

Expoſ. || Q. *What inward ſins be forbidden?*

A. 1. Filthy Imaginations. And 2. Luſts, Col. 3. 5.

Q. *What*

Q. *What abuſe of ſenſes is condemned?*

A. 1. Speaking. Or 2. Giving ear to rotten and corrupt Communication, Epheſ. 5. 3, 4. 1 Cor. 15 33. (3.) Wantonneſs of the Eyes, Mat. 5. 28. (4.) Giving them liberty to wander, and to rove about, 2 Sam. 11. 2.

Q. *What be the occaſions of uncleanneſs?*

A. 1. Idleneſs, Ezek. 16. 49. (2.) Intemperance in Sleep or Diet, Jer. 5. 18. (3.) Exceſs, Epheſ. 5. 18. (4.) New fangleneſs, Zeph. 1. 8. (5.) Immodeſt in Apparrel, Iſa. 3. 16. &c. (6.) Wearing that which agreeth not to our Sex, Deut. 22. 5. (7.) Laſcivious Pictures, 1 Theſ. 5. 22.

Q. *What ſins be forbidden in Behaviour?*

A. 1. Impudency. 2. Lightneſs in Countenance or Behaviour, Prov. 7. 13. (3.) Painting the Face, 2 Kings 19. 30. (5.) Unneceſſary companyings with lewd Perſons, Prov. 5. 8. (5.) Promiſcuous dancing of Men and Women, Mat. 6. 22.

Q. *What ſins of Actions be condemned?*

A. 1. Fornication, Deut. 22. 28. (2.) Adultery, Deut. 22. 32. (3.) Inceſt, Lev. 18. 6. (4.) Abhorring Marriage. Or (5.) Unlawful entrance into the ſame.

As 1. When the parties are within the degrees of affinity prohibited, Lev. 18. 6. (2.) Formerly contracted, Deut. 22. 23. Or (3.) Married to ſome other who are yet alive, Rom. 7. 2. 6. Un-

6. Unſeaſonable or intemperate abuſe of Marriage Bed, Lev. 18. 19. Heb. 13. 4. And (7.) All unnatural Luſts, Lev. 18. 22, 23. Rom. 1. 26, 27.

Q. *What is the eight Commandment?*

A. Thou ſhalt not Steal.

Q. *What is the general duty of this Commandment?*

A. That by all good means we further the outward †eſtate of our ſelves, and of our Neighbour.

Expoſ. † Q. *What be the ſpecial duties of this Commandment belonging to all men?*

A. The ſpecial duties of this Commandment are, (1.) An honeſt Calling, 1 Cor. 7. 20. Gen. 4. 2. (2.) Faithful Labouring, Epheſ. 4. 28. (3.) True and honeſt dealing therein, Pſal. 15. 2. (4.) Frugality.

As 1. Honeſtly keeping what we have gotten.
2. Wiſely ordering our Expences.
And 3. Conveniently uſing what God hath given, that we may be helpful to others, Prov. 21. 20.

5. Contentation with our Eſtate, be we never ſo poor, 1 Tim. 6. 6, 7, 8.

Q. *What is the duty of the Borrower?*

A. We muſt borrow, 1. For need. And 2. For good ends. 3. What we are able to repay. And 4. Make payment with (1.) Thanks. And (2.) Chearfulneſs, Exod. 22. 14, 15. (3.) At time appointed, Pſal. 15. 4. Or (4.) If we cannot

not keep day, then by all other means contenting the Creditor.

Q. *What is the duty of the Giver?*

A. We muſt give, (1.) Freely, Luke 6. 30. (2.) Juſtly, Iſa. 58. 7. And (3.) Chearfully, 2 Cor. 9. 7. (4.) According to our ability, and our Neighbours neceſſity, 2 Cor. 8. 13.

Q. *What is the duty of the Lender?*

A. We muſt lend, 1. Freely. 2. Not requiring our own before the day appointed. 3. Not compounding for gain. 4. Forbearing or forgiving. 1. The whole. Or 2. Part of the Sum lent, if it cannot be paid without the hazard of undowing the Borrower, Luke 6. 35.

Q. *What is the duty in Buying, Selling*, &c.

A. We muſt uſe, 1. Truth. 2. Faithfulneſs. 3. Juſtice. And 4. Indifferency in Buying, Selling, Letting, Hiring, Partnerſhip, *&c.* Mat. 7. 12. 1 Theſ. 4. 6.

Q. *Rehearſe ſome particulars?*

A. 1. Not concealing the fault of Wares, or other Commodity. Or 2. Not taking advantage of the neceſſity or unskilfulneſs of the one party. But 3. Equally reſpecting the good of each other, Gal. 5. 13.

Q. *What is the duty of men in reſpect of things found, and committed to our truſt*, &c.

A. 1. Seaſonable. And 2. Faithful reſtoring. 1. Of things committed to our truſt, Exod. 22. 7, 8. (2.) And of things found, Deut. 22. 2, 3.

And

And (3.) Of things unlawfully gotten, Lev. 6. 2. *&c.*

Q. *What is the duty of men in ſuretiſhip?*

A. 1. Good adviſedneſs in undertaking ſuretiſhip. 2. That it be in matters not above our Ability. And 3. For ſuch as are known and approved Chriſtians, Prov. 11. 15. and 17. 18.

Q. *What if we be compelled to recover our own?*

A. Moderation in recovering that which is our own, muſt be uſed, Phil. 4. 5.

Q. *What is the duty of Miniſters that receive Tithes?*

A. Miniſters that receive the Tithes, muſt feed the Flock committed to their charge, Ezek. 34. 2.

Q. *What is the duty of Lawyers in reſpect of their Clyentt?*

A. Lawyers muſt 1. Take no Cauſe into their hands, which they ſee can have no good end with Equity, Iſa. 5. 20. Pſal. 15. 5. And 2. They muſt follow thoſe which they undertake to defend, with all honeſty. 1. Diligence. And 2. Faithfulneſs. 3. For love of Equity. And 4. Not of gain. 3. They muſt end ſutes with all poſſible diſpatch and good expedition, Exod. 18. 13. *&c.*

Q. *What is the general ſin here forbidden?*

A. All || neglect to further our own, or our † Neighbours wealth, all impeachment or hinderance thereof, and all encreaſe thereof by unjuſt and indirect dealing.

Expoſ.

Expoſ. || Q. *What be the ſpecial ſins againſt this Commandment in reſpect of our ſelves?*

A. Actual ſins of Commiſſion here forbidden, are (1.) Idleneſs. (2.) Inordinate walking, Prov. 12. 11. 2 Theſ. 3. 11. (3.) Covetouſneſs, 1 Tim. 6. 10. (4.) Miſerable pinching, and defrauding our ſelves of the good things which God hath given us, Eccleſ. 6. 1. *&c.* and 2. 26. (5.) Waſteful conſuming of our ſubſtance.

Q. *How do men waſtefully ſpend and laviſh their Subſtance?*

A. By laviſh ſpending, 1. Meat. 2. Drink. 3. Apparrel. 4. Buildings, 5. Unneceſſary Gifts, ſports, *&c.* Prov. 21. 17. Epheſ. 5. 18. And 6. By unadviſed ſuretiſhip, Prov. 23. 13.

Q. *What ſins are condemned in reſpect of our Neighbour?*

A. † In reſpect of our Neighbour, is condemned grutching at the proſperity of others.

Q. *How do men ſin in borrowing?*

A. By borrowing. (1.) To maintain Idleneſs. (2.) To defraud men of their Right. (3.) Borrowing what we are not able to repay, Ezek. 18. 7. (4.) Borrowing upon Interreſt, unleſs it be in caſe of neceſſity. (5.) Denying what we have borrowed. Or (6.) Repaying unwillingly, Pſal. 37. 21. Lev. 19. 13.

Q. *How do men ſin in lending?*

A. (1.) Lending upon Uſury, Exod. 22. 25. Exacting increaſe meerly for the Loan, Ezek. 18. 8.

18. 8. (2.) Cruel requiring all a mans Debts, Iſa. 58. 3. Without mercy or compaſſion.

Q. *How do men ſin in Bargaining, Buying, &c?*

A. By uſing in Bargaining, Buying, Selling, Letting, Hiring, Partnerſhip, 1. Injuſtice. 2. Craft. 3. Fraud. Or 4. Falſhood. 1 Theſ. 4. 6.

Q. *What particulars may be given hereof?*

A. As 1. Making things litigious and doubtful. 2. Reſpecting a mans own Commodity only. 3. Parting with bad Wares for good, Amos 8. 5. Or 4. Good at an exceſſive Rate. 5. Enhaunſing the juſt price, meerly becauſe we ſell for day. 6. Ingroſſing Wares into our own hands, that we may ſell them at our own pleaſure. 7. Diſpraiſing what we are to Buy, Prov. 20. 14. Or 8. Praiſing what we are to ſell without juſt cauſe, and for our meer advantage. 9. Buying underfoot, eſpecially of ſuch who Sell for need. 10. Abuſing mens ſimplicity and unskilfulneſs. 11. Uſing falſe Weights, Ballances, Meaſures, and Lights to deceive, Lev. 19. 35. Prov. 11. 1. (12.) Selling things hurtful, and not Vendible. As 1. Diſpenſations of ſin. 2. Charms. 3. Church Livings, Prov. 20. 25. Mal. 3. 8. (4.) Crucifixes, *&c.*

Q. *How do men ſin in keeping things found or laid to pledg, &c?*

A. 1. By detaining things ſtrayed 2. Found, Exod. 23. 4. Deut. 22. 1, 2, 3. (3.) Or the Means of our Neighbours Living laid to pledg,

pledg, Exod. 22. 26, 27. As (4.) Alſo things committed to our truſt and cuſtody, Deut. 27. 19.

Q. *How do men ſin in going to Law?*

A. 1. By prolonging of Suites. 2. Defending bad cauſes. 3. Immoderate. Or 4. Uncivil contending at Law for our own right. 5. Selling Juſtice, Prov. 15. 27.

Q. *What other kinds of Injuſtice or wrong be forbidden?*

A. (1.) Removing ancient Bounds, Deut. 19. 14. (2.) Robbery by Land, or Sea, Zach. 5. 3, 4, 5. Whether it be Stealing, 1. Goods. 2. Cattel, Exod. 22. 1. (3.) Servants. Or 4. Children, Exod. 21. 17. Deut. 24. 7. With or without colour of Law. (3.) Receiving of things ſtollen, Prov. 29. 24. Pſal. 50. 18, 19. 22. And (4.) All unapproved and unprofitable trades of Life or Callings (if they may be ſo termed) as Jeſters, Juglers, Paraſites, Carders, Dicers, Gamſters, Players, Fortune-tellers, Figure-caſters, Sturdy Rogues, and ſuch as be makers of the proper Inſtruments of unlawful Games, Jer. 10. 2. Job 30. 1, 2, 3. 2 Theſ. 3. 10. Acts 19. 19.

Q. *Which is the ninth Commandment?*

A. Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

Q. *What is the general duty here required?*

A. That by all means we ſeek to maintain our * own and our || Neighbours good

name according to Truth and a good Conſcience.

Expoſ. * Q. *What be the ſpecial duties of this Commandment?*

A. The ſpecial duties of this Commandment are, (1.) To ſpeak ſparingly, Prov. 10. 19. And (2.) To ſpeak the truth from the heart, Pſal. 15. 2.

Q. *What is commanded in reſpect of our ſelves?*

A. In reſpect of our ſelves, (1.) Is commanded rightly to know and judg of our ſelves, Gal. 5. 26. 2 Cor. 13. 3. (2.) To procure our own good name, Prov. 22. 1.

Q. *How do we procure our own good name?*

A. (1.) By ſeeking Gods Glory firſt and principally, Mat. 6. 33. Heb. 11. 2. 39. (2.) Judging and ſpeaking well of others, Mat. 7. 2. And (3.) Walking unblameably, Eccleſ. 10. 1. 8. Luke 1. 6. Job 1. 1. (4.) Defending our good Name when need requireth, but modeſtly, and in a ſort unwillingly.

Q. *What be the inward duties of this Commandment in reſpect of our Neighbour?*

A. || In reſpect of our Neighbour we are commanded to, (1.) Deſire. And (2.) To rejoyce in his good Name, Rom. 1. 1. 8. Gal. 1. 23, 24. (3.) To ſorrow for his Infirmities, Pſal. 119. 136. Ezra 9. 6. And (4.) To cover them in love, Prov. 17. 9. 1 Pet. 4. 8. Hoping the beſt with Patience, and ſo judging, 1 Cor. 13. 5, 6, 7.

Q. *What duty do we owe to our Neighbour in reſpect of his Infirmities?* *A.* (1.)

A. (1.) Not bewraying his Secrets before we have admoniſhed him, Prov. 11. 12. 13. and 25. 9, 10. Yea, though we do it with grief, and to ſuch as we deſire might help and redreſs them. (2.) Rebuking him, (1.) To his Face, Mat. 18. 16. Gal. 2. 11. (2.) When juſt occaſion requireth. But (3.) Yet lovingly. And (4.) Meekly, Gal. 6. 1. Prov. 25. 12. (5.) With remembrance of what is praiſe worthy in him, 1 Cor. 1. 4. 10. Rev. 2. 2, 3, 4.

Q. *What duty do we owe to our Neighbour in reſpect of his vertues?*

A. (1.) Commending him where he deſerveth well, yet rather in his abſence then preſence, 1 Theſ. 5. 22. (2.) Defending the good name of him, whoſe unblamable Carriage is known, unto us by Teſtimony, Hand-writing, and Oath, if need require, Phil. 10. 11. *&c.* (3.) Not receiving idle, or falſe reports againſt our Brother, Pſal. 15. 3. Prov. 25. 23. and 26. 20.

Q. *What is the general ſin forbidden?*

A. All failing to procure, defend, and further our † own, and || our Neighbours credit: All unjuſt defence, wrongful ſuſpition, or accuſation of our ſelves or others.

Expoſ. † Q. *What are the ſpecial ſins forbidden in reſpect of our ſelves?*

A. Here is forbidden, (1.) An over, or underweaning of the good things in our ſelves, Luke 18. 9, 10, 11. Exod. 4. 10. 13. Jer. 1. 7.

(2.) Bearing our selves above our worth, Phil. 2. 3. (3.) Boasting, Prov. 27. 1. (4.) Excusing our selves unjustly, Gen. 3. 12. (5.) Debasing our selves. (6.) Dissembling that others may praise us. (7.) Procuring our selves an ill name.

Q. *How do men procure an ill Name?*

A. (1.) By walking undiscretly or offensively, 2 Sam. 12. 14. Rom. 2. 23, 24. And (2.) By a needless lessening the good opinion others have of us, by bewraying our weakness; as want of Learning, &c. to the Carper.

Q. *What are the inward sins against this Commandment?*

A. Here are condemned, (1.) Evil suspitions, Mat. 7. 1. (2.) Want of desire. 3. Care. And 4. Rejoycing in our Neighbours good name, 1 Pet. 2. 1. (5.) Rejoycing in his infirmities. 6. Contempt. Or 7. Foolish admiration of others.

Q. *What sins of word be condemned?*

A. 1. Unjustly renewing the memory of our Neighbours crimes, which were in tract of time forgotten, Prov. 17. 9. (2.) Calling good evil, or evil good, Isa. 5. 20. (3.) Flattery, Prov. 27. 14. Job 17. 5. (4.) Forbearing to speak in the cause or credit of our Neighbours, Prov. 24. 11, 12. and 31. 8, 9. (5.) Rash censuring.

Q. *What sins of Gesture be condemned?*

A. 1. Nodding with the Head. 2. Winking with the Eye. 3. Pointing with the Finger. Or 4. Any other vilifying or deriding Gestures, Mat. 5. 22.

Q. *How*

Q. *How do men offend againſt this Commandment?*

A. 1. Speaking the truth with deſire of our Neighbours diſcredit, 1 Sam. 22. 14, 15. with Pſal. 52. 1, 2, 3. (2.) Liſtning to Tale-bearers, Prov. 25. 23. (3.) Raiſing falſe Reports, Lev. 19. 16. (4.) Relating mens words to their diſgrace. Or (5.) Contrary to their meaning. 1 Sam. 22. 9, 10. Mat. 26. 60, 61. (6.) Spreading abroad flying Tales, Prov. 26. 20, 21, 22. Libels, falſe Preſentments and Citations. (7.) Giving falſe Evidence. And (8.) Pronouncing falſe Sentence, Lev. 19. 15. 35. Exod. 23. 6. Deut. 19. 16. Prov. 19. 5.

Q. *What is forbidden in reſpect of our ſelves and our Neighbours?*

A. In reſpect of our ſelves and our Neighbours, here is forbidden, 1. Lying. And 2. Equivocating, Epheſ. 4. 25. Col. 3. 9, 10.

Q. *What is the tenth Commandment?*

A. Thou ſhalt not Covet, *&c.*

Q. *What is the general duty here commended?*

A. That we be truly * contented with our own outward condition, and heartily deſire the good ꝛ of our Neighbour, in all things belonging unto him, great and ſmall, ꝛ 1 *Tim.* 6. 8. 1 *Cor.* 7. 29, 30. *Acts* 26. 29.

Expoſ. * Q. *What are the ſpecial duties of this Commandment?*

A. In this Commandment we are enjoyned, 1. To acquaint our ſelves with thoughts of

good towards our Neighbour, Isa. 32. 8. 3 John 2. Job 31. 29. And that which appertaineth to him. 2. To rejoyce in the present good estate of our selves and our Neighbours, Psal. 34. 2. and 119. 74. And 3. Chearfully to praise God for it.

Q. *What is the general sin forbidden?*

A. All thoughts of Mind, Wishes, and desires of Heart, and delightful remembrances of evil against contentedness, Job 31. 21.

Q. *Is any man able to keep this Law?*

A. Not perfectly: For the *a* Godly often fall, the most Holy || fail *b* † always in their best actions: But the Child of God ought, *c* may and usually doth *d* walk according to the Law sincerely, *a* Jam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* 1 John 2. 14. John 14. 15. 23. *d* 1 King. 15. 5.

Expos. || Q. *How is it proved that the obedience of the Faithful here is imperfect?*

A. (1.) In the Servants of Christ there remains some root of bitterness, Heb. 12. 1. Rom. 7. 23. (2.) The Flesh lusteth against the Spirit, Gal. 5. 17. (3.) Their knowledg is but in part, 1 Cor. 13. 12. Psal. 119. 18. Their obedience therefore cannot be perfect, Josh. 6. 14, 15. 2 Sam. 12. 9. 2 Chron. 35. 22. Luke 1. 20.

Q. *How many wayes do the Godly offend?*

A. Often, 1. In the matter. And 2. In the manner of doing, Josh. 9. 14, 15. But continually in the measure of duty, the most Holy do offend, Neh. 13 22.

Q.

Q. *Should not a Chriſtian omit doing of good altogether, ſeeing he cannot do it in that meaſure that God requireth?*

A. No, but † with *e* diligence and ſingleneſs of heart ſtrive againſt corruption, look *f* for the aſſiſtance of Gods Spirit, and labour to *g* grow in Grace, *e* 2 *Cor.* 7. 1. *f* 2 *Chron.* 16. 9. *Phil.* 4. 13. *g* 1 *Pet.* 2. 2. and 2 *Pet.* 3. 18.

Expoſ. † Q. *If ſin cleave to the beſt works of the Godly, how ſhould they exerciſe themſelves in well-doing?*

A. (1.) The Sin which cleaving to the work defiles it, is by all means poſſible to be avoided, Mat. 6. 1, 2, 3, 4. *&c.* Pſal. 37. 27. (2.) But the work it ſelf is not to be forborn.

Q. *Why muſt we not forbear the doing of good, notwithſtanding the corruption that cleaves unto them?*

A. (1.) Becauſe we have an abſolute charge from God, to exerciſe our ſelves in all good works, Iſa. 1. 17. 1 Pet. 3. 11. Col. 1. 10. 2 Pet. 1. 5. And (2.) A merciful promiſe. 1. That he will forgive the infirmities, which our corruption doth faſten upon them. And 2. Favourably accept our ſincere endeavour to walk in all holy obedience, though now and then we through weakneſs to ſtep awry, Job 42. 7. 2 Chron. 30. 29. 20. Iſa. 40. 11. Can. 2. 14. Num. 23. 21. Ezek. 34. 16.

Q. *What means ſhould a man uſe to grow in grace?*

A. He must throughly examine || his *h* wayes, † judg ‡ himself, watch * over his heart at all times, in all places, occasions, and conditions: *k* Redeeming || times to store his † heart with good, and preserve *l* his * faith, *h Hag.* 1. 5. 7. ‡ *1 Cor.* 11. 31. *k* 2 *Tim.* 4. 5. *Ephes.* 5. 16. *l Heb.* 10. 35. 36, 38.

Expos. || Q. *What is Examination?*

A. Examination is 1. A Diligence. 2. An Exquisite. And 3. An Impartial search of our hearts, thoughts, and wayes, Lam. 3. 40. By the word of God, Rom. 7. 7. As in his presence.

Q. *What are the benefits of Examination?*

A. It is a means, 1. To prevent evil. 2. To procure good.

Q. *What evils are prevented by Examination?*

A. It is a special means to preserve from 1. Pride. 2. Security. 3. Hardness of heart. And 4. Falling into Sin, Heb. 3. 13. Psal. 4. 4.

Q. *What good doth it procure?*

A. 1. It doth quicken to Prayer, Gen. 24. 63. Psal. 19. 12. (2.) It is a good step to Repentance, Psal. 119. 59. Hag. 1. 5. (3.) It setleth in a Christian course, Psal. 39. 1. (4.) It provokes forward in Godliness, Psal. 119. 59. 60. And (5.) It makes us charitable toward others, Gal. 6. 4.

Q. *What is it to judg a mans self?*

A. † To judg a mans self, is to pass an impartial sentence against himself, agreeable to the

the Word of God, according to the meaſure of that iniquity which by examination he findeth in himſelf, Ezek. 16. 61. and 20. 43. Dan. 9. 8. Luke 15. 18, 19.

Q. *What benefits come thereby?*

A. 1. This awaketh the heart, Ezek. 36. 31. (2.) It maketh us afraid of Sin, Gen. 39. 9. (3.) It ſpurreth us to ſue to the Throne of Grace, 1 King. 8. 38. And (4.) It preventeth the judgment of God, 1 Cor. 11. 31.

Q. *What is watchfulneſs?*

A. Watchfulneſs is, 1. A narrow. 2. A careful. And 3. A continual keeping, obſerving, and over-ſeeing of our hearts and all our wayes, Prov. 4. 23.

Q. *How is watchfulneſs neceſſary?*

A. It is 1. Exceeding neceſſary, becauſe of our ſelves we are apt to erre, Pſal. 59. 10. And have many occaſions beſides to draw us away from Godlineſs, Luke 14. 18. 20. And (2.) It is exceeding profitable.

Q. *How may it appear to be profitable?*

A. It is profitable, (1.) To prevent or withſtand Satan, 1 Pet. 5. 8. Mat. 26. 41. Or (2.) To keep under Luſts. (3.) To avoid and cut off ſtrayings and wandrings of Mind and Life, 2 Tim. 4. 5. 1 Cor. 16. 13. Pſal. 101. 2. (4.) To keep the Heart in good order. And 5. To eſchew dangerous Decayes, Falls, and Diſcomforts, which otherwiſe men

ſhall

shall run into, 2 Sam. 11. 2. 1 Tim. 3. 14. 2 Cor. 11. 3.

Q. *What is it to redeem time?*

A. To redeem time is so to husband it, that every moment thereof may be spent for our best advantage, Ephes. 5. 16. Col. 4. 5.

Q. *Why is time to be redeemed?*

A. (1.) Because time is a precious thing. (2.) Being lost it is unrecoverable, though God may pardon it to the penitent, Isa. 1. 16. 18. Therefore we must redeem it.

Q. *What time is to be redeemed?*

A. (1.) The time of Youth, Eccles. 12. 1. (2.) Of the Gospel, 2 Cor. 6. 2. (3.) The Sabbath, Exod. 20. 10. (4.) The time of Sickness. (5.) Of Health. And (6.) The time of Vacancy from business in our Callings, &c. Luke 19. 42. John 9. 4. Gal. 6. 10. Prov. 10. 5.

Q. *Why must the heart be stored with good?*

A. † Because when mans heart is emptied of evil, it will quickly gather filth again (as Garments will dust) unless it be fraught with good, Mat. 12. 43, 44, 45.

Q. *Why must Faith be preserved?*

A. ‡ Because if Faith decay in us (as needs it must, unless it be carefully stirred up, preserved and exercised, 2 Tim. 1. 6.) Godlyness must needs wither, 1 Tim. 1, 5.

Q. *Why must Godliness wither if Faith decay?*

A. Because (1.) Faith is the Victory whereby we

we overcome the world, 1 John 5. 4. (2.) Thereby we wreſtle againſt Sin, by the Almighty power of Jeſus Chriſt, Gal. 2. 20. And (3.) Our lives muſt needs be full of Doubtings, or Security, or drowned with Carnal delights, 1 Kings 11. 4. And ſinful pleaſures. And (4.) The word will looſe its efficacy, Heb. 4. 2. (5.) The exerciſes of Religion their ſweetneſs, if Faith decay.

Q. *How is Faith to be preſerved?*

A. To the edd that Faith might be preſerved, we muſt, (1.) Value it above Gold and Silver, 2 Pet. 2. 1. (2.) Often meditate upon the ſweetneſs, Pſal. 119. 103. and 139. 17. Conſtancy, Rev. 1. 5. 2 Cor. 1. 20. And perpetuity of the moſt precious and free Promiſes, which are the grounds of Faith, Hoſ. 14. 5. Ezek. 36. 22. (4.) We muſt walk according to the Rules thereof, learn to Exerciſe it, living thereby, Heb. 10. 38. Rom. 1. 17. (5.) And 1. Sincerely. 2. Conſtantly. And 3. Conſcionably uſe all thoſe means, whereby Faith is wrought or nouriſhed.

Q. *How elſe?*

A. He muſt take *m* unto him the whole Armour ‖ of God, and with *n* Care, Uprightneſs, and Conſtancy, uſe the means of Grace before preſcribed in one *o* Eſtate as well as an other, *m Epheſ.* 6. 13, 14. *n Prov.* 2. 3, 4, 5. *Col.* 4 2. *o Job* 27. 10.

Expoſ. ‖ Q. *Why muſt a Chriſtian take unto him the Chriſtian Armour?* *A.* Be-

A. Because all Christians are called to be Souldiers, Rev. 12. 7. To fight under Christ Jesus their Captain.

Q. *Against what enemies must we fight?*

A. Against, (1.) The Flesh, Rom. 8. 13. (2.) The World, 1 John 2. 16. And (3.) The Devil, 1 Pet. 5. 8, 9.

Q. *What are the properties of this Enemy?*

A. This is, (1.) A Spiritual. (2.) Subtile. And (3.) Malicious Enemy, Ephes. 6. 12. Rev. 20. 2. Mat. 13. 28. 39. (4.) That can never be appeased: They had need therefore take unto them the the whole Armour of God.

Q. *What is implyed in this that we must take unto us the Christian Armour?*

A. We must 1. Dayly put it on. And 2. Continually keep it on. 3. At all times have it ready for use.

Q. *For what end must it be put on?*

A. 1. To Repel. And 2. To quench the fiery Darts of the Devil.

Q. *What are the parts of this Armour?*

A. The parts of this Armour are 1. Sincerity. 2. Love of Righteousness 3. The Gospel. 4. Faith. 5. Lively Hope. And 6. The Word of God, Ephes. 6. 14, 15, 16, 17, 18.

Q. *How is it kept on?*

A. It is kept on, 1. By earnest Prayer. 2. Watchfulness. And 3. Holy Meditation.

Q. *What priviledges doth God afford unto his Chil-*

Children in this life, who labour according to his Will to grow in Grace?

A. || They may be *q* assured † of his Favour and Fatherly * care *r* over them, the direction *s* of his Spirit, their *t* growth in || Grace, and *u* perseverance to the end, *q* 1 *John* 3. 14. and 4. 13. *John* 1. 12. *r* 1 *Tim.* 4. 10. *Mat.* 10. 13. *s Psal.* 143. 10. *t Col.* 1. 9, 10. *u Phil.* 1. 6.

Expos. || Q. *What is to be observed touching the enjoying of these Priviledges?*

A. It is first of all to be observed, that none of these Priviledges can be enjoyed without great strife and labour, 1 Cor. 16. 30.

Q. *What assurance of Gods favour may be obtained?*

A. † 1. Not only some uncertain hope, or dim sight of Gods Favour. 2. But assurance thereof may in this life be obtained, Job 19. 25. 2 Cor. 5. 1. 2 Tim. 4. 8. and 1. 12.

Q. *How is that proved?*

A. Because (1.) The Scripture exhorts us to make our Calling and Election sure, 2 Pet. 1. 10. (2.) It layeth many sufficient grounds of Assurance, 1 John 4. 13. and 3. 14. Phil. 1. 6. And (3.) Purposeth divers Examples of them, who have attained thereunto, Rom. 8. 34. 38, 39. Luke 2. 29. Hebrews 11. 9, 10.

Q. *How may it appear that this is a rare Priviledg?*

A. This

A. This is a rare and precious Privileg. (1.) Becauſe it may conſtantly be enjoyed with an increaſe thereof, Hoſ. 13. 14. Mal. 3. 6. 1 Theſ. 4. 1. 10. (2.) It is alwayes accompanied with Joy unſpeakable, and ſweet Contentment, Can. 1. 1. Pſal. 4. 6, 7. John 8. 56. 1 Pet. 1. 8.

Q. *Is not Gods favour moſt ſweet when it is firſt apprehended?*

A. It is ſweet at the firſt, but the longer it is poſſeſſed, the ſweeter it is; dainty Meats may become loathſome, but we cannot ſurfeit of Gods favour, Pſal. 17. 15.

Q. *What particulars are comprehended in this, that God would have his Children aſſured of his Fatherly care?*

A. God would have his Children know, (1.) That in every ſtate he will ſave and uphold them, Pſal. 9. 10. and 32. 6, 7. Even when his wrath doth burn againſt his Enemies, Iſa. 33. 4, 5, 6. and 27. 7, 8. (2.) That he will teach them the good way, which they ought to follow, Pſal. 25. 12. 14. Prov. 3. 3. (3.) That he will give his Angels charge over them. And (4.) Carry them in his Bolome, Pſal. 91. 11, 12. &c.

Q. *How may they be aſſured of his fatherly care?*

A. The amiable, ſweet, and comfortable Titles, that Chriſt giveth to his Spouſe, calling her 1. My Love. 2. My Dove. 3. My Siſter. 4. My Spouſe. 5. My Undefiled, doth ſhew what great regard he hath of every Chriſtian, Cant. 1. 8, 9.

1. 8, 9. and 2. 14. Deut. 33. 12. 27, 28, 29. Cant. 7. 6.

Q. How may it be proved that the Faithful may assure themselves of their growth in Grace?

A. || Because, (1.) The Servants of Christ are exhorted, and commanded to grow in Grace and Godliness, 1 Thes. 4. 1. 10. Col. 1. 10. (2.) There are Patterns of holy men left unto us in Scriptures, that have grown rich in Wisdom and Holiness, Rev. 2. 19.

Q. If God command us to grow in Grace, how doth it thence follow that we may be assured of it?

A. What God commandeth in the Gospel, that Christians should believe he will inable them to do, John 6. 63. 1 John 5. 3.

Q. If others have grown rich, is this any assurance to us?

A. What ordinary Graces any of the Faithful did obtain, the same may all the Faithful look for, Zach. 12. 10. Ephes. 4. 4. 2 Pet. 1. 1. If it be for their good, Rom. 8. 28.

Q. How is that proved?

A. Because they are all under the same Covenant, have the same Redeemer and Sanctifier, and have the same promises made unto them, 2 Cor. 6. 18. 1 Tim. 2. 5, 6. Ephes. 4. 30.

Q. What other privileges doth God afford unto them?

A. They are || kept » from, comforted in, and delivered out x of many troubles, taught

to

to *y* use all estates aright, † preserved *z* from * foul offences inabled || to *a* rise again, if they *b* fall, instructed to † live godly, and have *c* possession * of the Word, *w* *Psal.* 32. 10. *Acts* 16. 27. *x* *Prov.* 11. 8. *y* *Lam.* 3. 27. *Phil.* 4. 12. *z* *Luke* 1. 6. *a* *Psal.* 37. 23, 24. *b* *Ephes.* 2. 10. *c* *Luke* 8. 15.

Expos. || Q. *How are the Godly freed from the troubles that others run into?*

A. 1. The Godly shun the sins which others follow with greedinesse, Gen. 39. 9. and 42. 18. Neh. 5. 15. Job 31. 1. (2.) They order their affairs with godly Wisdom, Acts 23. 6. and 22. 26. and 18. 11. with 19. 37. And (3.) They foresee the evil to come, and hide themselves, Prov. 22. 3. and 26. 12. Therefore they are preserved from many troubles that others fall into.

Q. *Do not the Godly oft run into many troubles from which they might be free?*

A. For want of care and watchfulnesse, they often draw no small grief upon their heads, from which they might be free, if they would carefully subdue their Passions, and look unto their wayes, Cant. 5. 2, 3, 4, 5, 6. 2 Sam. 11. 2, 3. Psal. 51. 8.

Q. *How are the Godly taught to use prosperity?*

A. † In Prosperity the Godly are taught, (1.) To edifie themselves, Acts 9. 31. (2.) To walk in Meekness. (3.) Lowlinesse. (4.) Fear. (5.)

5. Comfort of the Lord. And 6. Be doing good, Job 14. 15. 21. 24.

Q. *How are they to uſe Adverſity?*

A. In Adverſity, they are (1.) To be humble. (2.) Patient. (3.) To Pray. 1 Pet. 5. 6. Job 1. 22. Pſal. 39. 9. and 30. 7, 8. (4.) To grow out of love with this World, 2 Cor. 5. 1, 2, 3, 4. (5.) To priſe the Lords favour, Pſal. 73. 26, 28. (6.) To cleave cloſe unto God, Iſa. 10. 20. (7.) To examine their hearts. And (8.) To reform their wayes, Lam. 3. 40. Zeph. 2. 1. Iſa. 27. 9.

Q. *How are they to uſe their Calling?*

A. In their Callings, they are (1.) To take trial of their Wiſdom, Faith, Sincerity, love of Righteouſneſs, and Patience. And (2.) To go about the ſame with hearts affecting the things that be above, Pſal. 112. 5. Gen. 31. 38, 39, 40. Gal. 5. 22. Gen. 17. 1, 2. Zach. 8. 16.

Q. *Be not the godly ſometimes overtaken with reproachful evils?*

A. * If the godly be overtaken with ſome reproachful evil, Gen. 9. 21. and 19. 33. It is (1.) Not ordinary, Rom. 8. 1. But for a time, Pſal. 37. 34. (2.) When they have caſt off their Armour and neglect their watch, 2 Sam. 11. 1, 2.

Q. *Why doth the Lord ſuffer them to fall?*

A. The Lord ſuffers them to fall, 1. To let them ſee their weakneſs. 2. To correct their Careleſsneſs. 3. To cure in them Pride of

Heart, and contempt of others. And 4. He orders their slips for the 1, Glory of his great Name. 2. For the comfort of the Weak. And 3. For the good of the Party fallen, after that by Repentance he is risen again.

Q. *How is it proved that the Righteous may be assured of their perseverance?*

A. ‖ 1. The Righteous may fall, but the Lord will not suffer them to perish, John 10. 28. (2.) Christ hath Prayed for them, John 17. 20. Luke 22. 32. (3.) The immortal Seed abideth in them, 1 John 3. 9. (4.) The Spirit of God doth quicken them, Rom. 8. 2. 11. So that afterward they take heart and courage again to fight against Sin and Satan.

Q. *Are not the Godly sometimes thrown down?*

A. Yes: But they can never be utterly vanquished, though for a time they be thrown down, 2 Cor. 4. 8, 9. Mat. 16. 18.

Q. *How are the Faithful instructed to live godly?*

A. † If the Faithful seek unto the Lord, he will teach them with 1. Delight. And 2. With comfort to live godly in all Places, and Callings, Prov. 2. 3, 4. 9. Isa. 30. 21.

Q. *Do they not find much rebellion in themselves?*

A. They do find the Flesh rebeling against the Spirit, Gal. 5. 17. Psal. 42. 5. 11.

Q. *Why so?*

A. (1.) That they might not trust to themselves, but in the Lord, Prov. 3. 5, 6. (2.) That they

they might not longer live then find need to pray, Lord ſtrengthen me, 1 Theſſ. 5. 17. (3.) That they might be thankful to God for the mercies they have received, Pſal. 54. 6, 7. (4.) That they may not triumph before the Victory, nor walk in ſecurity, as though they had no Enemy, 1 Pet. 5. 8, 9. And (5.) That by how much the fight is more 1. Painful. 2. Sharp. And 3. Difficult, by ſo much the Victory ſhould be the more 1. Delightful. 2. Sweet. And 3. Glorious, Rom. 16. 20. Rev. 12. 10.

Q. *What is it to poſſeſs the Word?*

A. * The Word of God is poſſeſſed, when it is 1. Received truly in our Heads. 2. Is kept and laid up ſafely, as a Treaſure in our Minds and Hearts.

Q. *Why is the Word to be laid up in the heart?*

A. So that we may have it in readineſs, 1. For our Direction. And 2. For our Comfort. And 3. To rule over us with an holy and univerſal Soveraignty, Luke 2. 51. Col. 3. 16, 17. Pſal. 119. 111, 112. 33, 34.

Q. *Do all the Godly, or any at all times enjoy all theſe priviledges?*

A. No: Some are ignorant of them, not believing, or at leaſt faintly believing that there are ſuch; others are careleſs, who priſe not, and ſo take no pains for theſe things, as they ought.

Q. *What other hindrances do deprive Chriſtians of theſe priviledges?*

A. *d* Inordinate Passions, as Fear, Anger, Self-love, Pride, love of Pleasure, cares of the Word, and earthly Incumbrances, and inconstancy in good Duties: Temptations also to distrust do keep under many, *d Jam.* 4. 1, 2, 3.

Q. *How should a man bridle and reform these unruly passions?*

A. Let him highly esteem a Christian life, Pray earnestly, set himself most against the corruptions that be strongest in him, shun the occasions of Sin, hide the *e* Commandment in his heart, and apply *f* the death of Christ for the killing of Corruption, *e Psal.* 119. 51. *f* 1 *Joh.* 3. 4.

Q. *How may a man overcome his Temptations to distrust?*

A. He must not give credit to Satans suggestions against Gods truth; but consider of Gods *h* || Power, *i* Goodness, *k* Unchangeableness, former *l* Mercies, and free *m* grace in giving us his Son, † so that weakness, unworthiness, want of feeling comfort should not dismay, *g Mat.* 4. 3, 4. *h Mat.* 8. 2. *Isa.* 40. 28. *i Psal.* 51. 12. *k Jer.* 31. 3. *l Psal.* 77. 11. *m Rom.* 5. 8, 9.

Expos || Q. *How are we to consider of Gods Power and Love?*

A. That God is in power All-sufficient, so that he can help us, Ephes. 3. 20. And in Love everlasting, John 13. 1. 2 Thes. 2. 16. Jer. 31. 3.

Q. *What use are we to make thereof?*

A. See-

A. Seeing that He hath once loved us, we may be assured that He will never leave us, Phil. 4. 19.

Q. To whom doth God give Christ?

A. † God gives Christ to them, 1. That are lost in themselves, Isa. 61. 1, 2. Mat. 9. 12, 13. And 2. The weak as well as the strong are partakers of his Mercies, 1 John 2. 1.

Q. Have not Christians reason to doubt in respect of their weakness?

A. Strength of Grace in us, and soundness of a Christian Conversation, is not the root of Comfort; neither should weakness, or unworthiness in us breed doubting of our Salvation, Heb. 10. 22.

Q. What is the ground of comfort?

A. The ground of all comfort is, that God of his free grace hath given his Son to us miserable sinners, even to as many as believe in him, 1 John 2. 2. and John 3. 16.

Q. Can the weak Faith lay hold upon Christ?

A. The weak Faith doth lay hold upon Christ, as (1.) Truly, though (2.) Not so comfortably, as the strong doth, 1 John 2. 12, 13, 14.

Q. What else must be done?

A. Consider what promises the Lord hath made, to » keep and uphold us, what ○ incouragements he hath given us to believe; || and how acceptable a thing it is that we should so do, » *Mat.* 16. 18. *Luke* 22. 32. ○ 1 *John* 3. 23.

Expos. || Q. *What incouragements hath God given us to believe?*

A. 1. God commandeth, perswadeth, and intreateth the Thirsty and Burdened to believe. 2. God hath bound himself by Covenant unto them, Isa. 45. 25. (3.) He hath Sealed it by the Sacraments. And (4.) Confirmed the same by Oath, Gen. 22. 16, 17. Psal. 105. 9. Luke 1. 73.

Q. *What if our misery be deep?*

A. The deeper our misery is, the more we glorifie his Name by resting upon him for Succour, Psal. 22. 1. Rom. 4. 18, 19.

Q. *What other things are to be learned for the overcomming of these Temptations?*

A. We must judge our selves q not by present † feeling, or by our own ‡ discerning the Fruits of Grace, but by that which we § have felt, and the ‖ Fruits of Grace which appear to others.

q *Psal.* 119. 11. *Psal.* 13. 1. 2 *Psal.* 51. 12.
§ *Psal.* 77. 11, 12. 2 Cor. 10. 11.

Expos. † Q. *What must the Christian judge himself by his own feelings?*

A. (1.) Because a man may have Faith, that feels no comfort. And (2.) Grace, that sees not the Fruits of Grace, Psal. 22. 1. and 77. 8, 9.

Q. *Why may a man that hath Grace, feel no fruits thereof?*

A. (1.) Because the Soul is sometimes sick, Ezek. 34. 4. 16. Cant. 3. 5. And (2.) Sometimes

times in a Swound, Cant. 5. 6. (3.) Sometimes we judg amiſs of our Eſtate, Pſal. 116. 10, 11. and 77. 10.

Q. *How do we judg amiſs of our own Eſtate?*

A. 1. By obſerving what motions we have to evil, but now how we reſiſt them. 2. By ſuppoſing we have no grace.

Q. *Why do we then think we have no Grace?*

A. Becauſe we have not, 1. What grace we deſire. Or 2. Becauſe we find not our ſelves at all times alike affected, and comforted, or elſe, 3. Becauſe we want what others have, or we conceit them them to have.

Q. *How is this tryal Erroneus?*

A. Becauſe God gives not all graces to one man, nor to all in the ſame meaſure, Epheſ. 4. 7. Zach. 12. 8.

Q. *What other things occaſion this miſtaking?*

A. (1.) It is the property of men in Affliction, to admire ſmall things in others, and deny great and many Graces in themſelves. (2.) Likewiſe the vaſtneſs of deſire cauſeth that which is much in compariſon, to ſeem nothing. And (3.) Satan works upon the timerous diſpoſition of ſome.

Q. *How doth Satan work upon their timerous diſpoſition?*

A. (1.) He perſwades them that they have fearfully conſented to thoſe Suggeſtions, which they alwayes abhorred, and in which they ne-

ver took delight. Or 2. That they wilfully offend, when some sinful motions arise in their Hearts; to which they do not consent, but which they resist Praying to God for forgiveness and assistance.

Q. *Is there any other reason of our mistaking?*

A. Yes, because we in temptation want one grace, which accompanies Faith, to wit, Joy, John 8. 56. 1 Pet. 1. 8. We conclude that we have no faith at all.

Q. *Doth not Joy ever accompany Faith?*

A. Faith and Joy be not inseparable Companions, *Job 13. 15. Heb. 11. 1. Psal. 77. 2, 3. The violence of Temptation hindring the sense of Mercy, when God doth with-hold comfort. For which causes, we must not overmuch trust our selves, or credit our feeling, but give credit to the testimony of the godly and faithful.

Q. *What may be a further help beside?*

A. It is good to examine our * hearts, and use the advise ‖ of others, but we must know withal, that groaning after, and ‡ labouring to rest our wearied souls upon the promises of grace, being never satisfied until our doubtfulness be removed will bring a good end, *Psal.* 4. 4. ‖ 1 *Thes.* 5. 14. ‡ *Mat.* 11. 28.

Expos. * Q. *Why should a man examine his heart in that case?*

A. Because God with-holdeth, or with-draweth comfort sometimes, (1.) By reason of some secret

ſecret ſin, not yet required of. Or 2. He ſuffereth Satan to buffet us, that we might more ſeriouſly repent of ſome corruption, Job 40. 3, 4, 5, 6. with 42. 6. 2 Cor. 12. 7.

Q. *What doth God teach us by ſuch temptations?*

A. Hereby the Lord doth (1.) Correct our not priſing Comfort at a high rate, Cant. 5. 3, 4, 5. (2.) Our forgetfulneſs to praiſe him for it.

Q. *In what manner muſt a man try himſelf?*

A. We ought wiſely to make trial of our wayes, 1. Neither ſparing any ſin. Nor 2. Cenſuring that to be ſin which is juſt and lawful. 3. Not making light account of any ſin. Nor 4. Yet calling our Repentance into queſtion, becauſe 1. Some things have been amiſs. 2. We have not attained to perfection.

Q. *Do the fruits of the Spirit alwayes appear in the Faithful?*

A. No: They are *y* obſcured in our firſt * Converſion, in the dayes || of *z* ſecurity when we *a* leave our firſt love, † in time of *b* Temptation * ſome || relapſe *c* into ſin, *y Luke* 5. 37. 38. *z* 1 *Cor.* 3. 1. *a Rev.* 2. 4. *b Pſal.* 6. 1, 2, 3. *c Pſal.* 51. 10.

Expoſ. * Q. *Why are the Graces of the Spirit obſcure in our firſt Converſion?*

A. 1. Becauſe at our firſt Converſion we are as new born Babes, who have the truth of mans Nature, but the perfection of it groweth with

with Age, 1 Cor. 3. 1. Heb. 5. 13. (2.) Our knowledg is small and confused, Psal. 71. 22. and 119. 133, 34. 100. (3.) Our sight of Gods love is dim. (4.) Many doubts arise in our Minds, Luke 24. 38. Because of our weakness and unworthiness. (5.) Many Lusts are untamed, we are unexperienced to put on, or wear the Christian Armour: And therefore are oft foyled of our Adversaries.

Q. *Do not some Christians more plentifully abound in the Graces of the Spirit at their first conversion?*

A. Some few at their first Conversion, abound in the Fruits of the Spirit more sensibly, that they might be prepared for some future Combates, wherein God will set them forth to be examples to the weak.

Q. *What is the reason why our joy is afterward diminished?*

A. If our Comfort and Joy that we felt in our first Conversion be diminished, it is either by reason of (1.) Security, Or (2.) Temptation, 1 Sam. 11. 2, 3. &c. with Psal. 51. 10. Psal. 77. 8, 9, 10.

Q. *Why are Graces of the Spirit obscured in the dayes of security?*

A. Because (1.) Good ground will bring forth Weeds if it be not Tilled, and Fire will die if it be not blown; so the Graces of Gods Spirit will decay if they be not stirred up by Prayer, Read-

Reading, &c. 1 Thes. 5. 19. 2 Tim. 1. 6. And (2.) Lusts, Worldlyness, and Drowsiness, &c. will creep upon the best, and over-grow them, if they be not diligent to keep them under, and root them out, Luke 21. 34, 35, 36.

Q. Why is Grace obscured when we leave our first Love?

A. || Because as our love to God doth decay, so the sense and feeling of Gods love to us, doth die and decay also, Rev. 2. 4, 5.

Q. What evils follow the abatement of our love to God?

A. When our love to God is abated, (1.) The Spirit of God, which is the comforter of the Heart, and stirrer up of that Joy, which passeth all understanding, is grieved, Ephes. 4. 30. (2.) Our Faith is weakned, 1 Tim. 1. 5. (3.) Our Prayers must needs be cold and faint. (4.) We must needs be dull, heartless, and unchearful, even a burthen to our selves. And (5.) Untoward to any holy Duty, Psal. 119. 174.

Q. Why so?

A. Because Love is the wheel of the Soul, and first Affection, Deut. 6. 5. Mat. 22. 37. And if that be disordered, no other can be of a right Temper.

Q. Why are Graces obscured in time of temptation?

A. * Because in the time of Temptation, (1.) The Mind is full of disorder and confusion. And (2.) The Heart of Man is disquieted, Exod. 6. 9.

Psal.

Psal. 77. 2. 7, 8, 9, 10. As the Air is troubled in a tempestuous Season.

Q. Why so?

A. (1.) Many mists being cast between the Eye of our understanding, and the promises of God, as Clouds that obscure the Sun. (2.) Satan having then leave to try and buffet us.

Q. What is the benefit that comes by temptation?

A. By Temptations, (1.) We are fitted to grow in grace, Psal. 32. 4, 5. (2.) Thereby also the graces of Gods Spirit in us are tried, Rom. 5. 3. Jam. 1. 2, 3. (3.) But it is no fit season for us to discern or judg of them.

Q. Why is Grace obscured in time of some relapse?

A. ‖ When corruption getteth ground, grace must needs be weakned, for these two are opposite the one to the other.

Q. How should a man recover out of a relapse?

A. By speedy *d* consideration † of what he hath done, renewing his repentance with sorrow and shame *e* bewailing his sin before God, reforming life, and laying hold upon the promises of mercies, *d Rev.* 2. 5. *e Jer.* 31. 18, 19.

Expos. † Q. *What grounds be there why such as have fallen into gross sin after repentance, should not despair?*

A. Such as have fallen into some gross Sin after Repentance, must not utterly dispair,

1. John

1 John 3. 23. Iſa. 55. 1. Mat. 11. 28. For (1.) The Prophets call upon wicked revolters from God, to repent and promiſe them pardon, Iſa. 1. 18. Jer. 3. 1. 12, 13, 14. *&c.* (2.) And in the Law ſacrifices were dayly offered, not only for Ignorance, Lev. 5. 15. 17. But for Sins committed willingly, and againſt Conſcience, Lev. 6. 1, 2, 3. (3.) We are commanded daily to pray for remiſſion of ſins without acception, Luke 11. 4. (4.) No ſin is unpardonable, but the ſin againſt the Holy Ghoſt, Mat. 12. 31, 32. Mark 3. 28, 29. From which a man that ſins groſly after Repentance may be free. (5.) God is able to heal the latter Wound which Sin makes, as well as the former, Hoſ. 14. 4. (6.) Without Chriſt no offence can be forgiven, and in Chriſt all offences may be done away, 1 John 1. 7. (7.) Mercy in us is as a drop of a Bucket, in compariſon of that infinite Sea of Mercy which is in God: If by his Commandment man muſt forgive his Brother ſeventy times ſeven times, will not he forgive them that humble themſelves before him? Mat. 18. 21, 22.

Q. *What priviledges do the Godly enjoy as ſoon as this life is ended?*

A. Their glory then begins, for their Bodies remain || in the *f* grave, as in a Bed of Spices; and their ſouls being perfectly *g* freed † from Sin, are received into Heaven, to the beholding *h* of God,

God, and Christ immediately, *f* 1 Thes. 4. 15. *g* Rev. 14. 13. *h* Mat. 5. 8. 1 Cor. 13. 12.

Expos. ‖ Q. *Wherein stands the happiness of the Saints, in respect of their Bodies when they be separated from their Souls?*

A. Death separates the Soul from the Body, but it doth not separate the Soul or Body of the godly from Christ, Rom. 8. 38, 39. 1 Cor. 3. 22. and 15. 54, 55, 56. Phil. 1. 21. For when the Body lyeth in the Grave, and is dissolved into Dust, it is yet united unto Christ, John 15. 5. Ephes. 5. 30. And doth expect and look for a future and glorious change, 1 Cor. 15. 38. 42, 43, 44.

Q. *Are not the godly delivered from sin in this Life?*

A. † (1.) From the guilt and dominion of Sin, the godly are delivered in this Life. 1 John 1. 9. But (2.) Not from all stain thereof.

Q. *Wherein stands their happiness in respect of their Souls, after this life is ended?*

A. After this earthly Tabernacle is laid down, they are (1.) Delivered from all Sin, Sorrow, and Care, Rev. 21. 4. 27. And (2.) Are received into Heaven to be with Christ, injoying the glorious presence of God, 1 Thes. 4. 16, 17.

Q. *How do the Saints see God in Heaven?*

A. They see him, not by Faith obscurely, 2 Cor. 5. 7. As it were through a Glass, 1 Cor. 13. 12.

13. 12. As the Saints do in this Life, but by sight, and face to face, immediately, or without means, Psal. 17. 15.

Q. *If this be the state of the Godly, what shall become of the Ungodly?*

A. Their Bodies *i* shall rot in the * grave, and their souls are judged unto *k* everlasting woe, *i Gen.* 3. 19. *k Luke* 16. 22, 23.

Expos. * Q. *Nothing befals the bodies of the Wicked, which befals not the Bodies of the Godly, how then is their rotting in the Grave a curse?*

A. Death is a Curse to the wicked, Gal. 3. 10. 13. with John 3. 16. And so is their rotting in the grave, because they are not in Christ, 2 Cor. 5. 17. Though to the Senses there is nothing befals the bodies of the wicked, which befalleth not the bodies of the godly, Eccles. 9. 2.

Q. *Shall not the wicked rise again?*

A. The wicked shall indeed rise again, but it is to further condemnation, John 5. 29.

Q. *When shall the Happiness of the Elect be consummate?*

A. At the dreadful day || of Judgment, and the general Resurrection, Psal. 17. 15.

Expos. || Q. *Why is not the Happiness of the Elect consummate till the day of Judgment?*

A. Because (1.) The Soul in Heaven doth retain a natural desire to be united to the Body. (2.) Neither can the Happiness of the Soul be

every

every way compleate and perfect without it.

Q. *What degrees be there of the Happiness of the Elect?*

A. Of the Happiness of the Elect, there be three degrees; one at their first Conversion, Mat. 5. 3, 4, 5. Psal. 32. 1, 2. The second at Death, Apoc. 14. 13. The last and most perfect at the day of Judgment, 1 Thes. 4. 17.

Q. *Who shall be Judg at that day?*

A. Christ † the Lord and King of the Church, *l* who shall come in a most glorious and visible manner, *m* descending from Heaven with a shout, and with the voice of the Archangel, and with the Trumpet of Gold, most royally *n* attended with innumerable multitudes of mighty Angels, *l Acts* 10. 42. and 17. 30. *m* 1 *Thes.* 4. 16. *n* 2 *Thes.* 1. 7.

Expos. † Q. *Is not the power of Judging common to the Father, Son, and Holy Ghost?*

A. (1.) The decree of Judging and judiciary Power, is common to Father, Son, and Holy Ghost, Gen. 18. 25. But (2.) The visible Act, Promulgation, and Execution of Judgment belongeth to Christ our Mediatour, as God and man, Acts 17. 13. John 5. 22, 23. Rom. 14. 10, 11, 12.

Q. *What commings of Christ doth the Scripture mention?*

A. Two. 1. His first comming, which was to work our Redemption, when he was judged.

2. His

2. His second appearing, when he shall come to Judg.

Q. To what special Office doth this belong?

A. This is the last Act, and accomplishment of his Kingly Office, 1 Cor. 15. 25, 26, 27.

Q. When shall Christ come to Judgment?

A. He will most surely come, but the time is unknown, that we might ever watch, and prepare for his comming, *o Mat. 24. 36. Verse 42.*

Q. Whom will he Judge?

A. His Elect and *q* Chosen, and all their Enemies, both evil *r* Angels, and wicked men, *q 2 Cor. 5. 10. r 2 Pet. 2. 4. Jude 6.*

Q. Seeing many of Gods Elect people, and wicked men are rotted in their Graves, how can they be Judged?

A. The very same *s* Bodies * that at any time died, shall by the Power of God be raised up, and their Souls be united to them, inseperably to abide together for evermore, *s 1 Cor. 15. 42, 43, 44.*

Expos. * *Q. Why must the Body rise again?*

A. Because Justice requireth, that the same Bodies which joyned with the Soul, in working good or evil in this Life, should be raised up to share with the Soul at the Day of the Lord, Rom. 2. 5, 6.

Q. What are we to believe concerning those who shall be found alive at the comming of Christ?

A. They shall be t changed in the twinckling of an eye, and so presented before || the Judgment Seat of Christ, t 1 Cor. 15. 51, 52.

Expos. || Q. *By what means shall Quick and Dead be gathered?*

A. The means whereby Quick and Dead shall be gathered to Judgment, are (1.) The powerfull Voice of Christ, John 5. 28. And (2.) The Ministery of Angels, Mat. 13. 40, 41. (3.) The brute and senceless Creatures surrendring up their Dead, Rev. 20. 13.

Q. *In what manner shall he judge them?*

A. Most † strictly, both in respect of the persons judged, and the things for which, but yet he shall judg most ‡ Righteous judgment, ‡ 2 Cor. 5. 10. ‡ Acts 17. 31.

Expos. † Q. *Who must appear?*

A. Every man must appear in his own person before the Judg, Rom. 14. 12. Rev. 20. 12.

Q. *What account must they give?*

A. They must give an account, (1.) Both generally as a man, or a Christian. (2.) Specially as a Magistrate, Minister, Master, Servant, &c.

Q. *For what things must they give account?*

A. (1.) For all the things which they have received of the Lord. And (2.) For all the things which they have done; even all Thoughts, Words and Actions, Job 34. 11. Psal. 62. 12. Prov. 24. 12. Ezek. 33. 20. Rom. 2. 6. 2 Cor. 5. 10, 11. 1 Pet. 1. 17. Apoc. 22. 12.

Q. *What use are we to make hereof?*

A. We should therefore be, 1. Conscionable. 2. Patience. And 3. Watchful, taking care that all our Actions here be approved by the Word of God, 1 Thes. 4. 18. 2 Pet. 3. 11. 14.

Q. *What shall be the issue of this Judgment to the wicked?*

A. Everlasting *x* perdition from the presence of the Lord, to all those who ignorantly, or wilfully contemn the Gospel. *x* 2 *Thes.* 1. 7, 8, 9.

Q. *What shall be the issue hereof to the Godly?*

A. Clear * vision of *y* God and Christ, endless *z* communion with them, everlasting *a* peace and glory, both in Soul and ‖ Body, in fuller measure then the heart of man can now apprehend, or any of the Saints enjoyed before, *y* 1 *John* 3. 2. *z* *John* 17. 24. *Phil.* 1. 23. *a* *Mat.* 25. 34.

Expos. * Q. *What is spiritual or supernatural blessedness?*

A. Spiritual or Supernatural blessedness of the Saints, is the immediate fruition of the 1. Chief. 2. Perfect. 3. Sufficient. And 4. Unchangable good, even God in Christ, Mat. 5. 8. with 19. 17. 1 Thes. 4. 17. Mat. 25. 34.

Q. *What moves God to give himself to be enjoyed of the Saints?*

A. Of his meer goodness he doth give himself unto his Elect, to be 1. Seen. 2. Loved.

And 3. Possessed, that is, to be enjoyed by them.

Q. *What are the means whereby God is enjoyed?*

A. The means by which God is enjoyed, is 1. The Understanding. 2. The Will. And 3. The Affections.

Q. *How doth the mind behold God?*

A. The mind 1. Clearly. And 2. Immediately doth behold 1. God in Christ. And 2. His exceeding glory and goodness, as it were face to face, Exod. 33. 20. 1 Cor. 13. 12. 2 Cor. 3. 6, 7. 1 John 3. 2.

Q. *How doth the Will imbrace him?*

A. The Will with as great 1. Love. And 2. Joy, doth imbrace that Infinite good, as there is knowled thereof in the Mind, Rev. 19. 3, 4.

Q. *Do the Saints in glory see God absolutely as he is in himself?*

A. The Saints in glory do 1. Not absolutely see God as he is in himself, for that which is Infinite cannot be comprehended of that which is limited. But 2. God doth manifest himself unto them, so far forth as a Creature is capable for to know him, Psal. 16. 15.

Q. *How is it that the Saints do not wax dull at the glory of so great a light?*

A. To the end that the Saints should be fully contented, and not wax dull at the glory of so great a light, God doth 1. Perfect the powers of the Soul. 2. Perfectly repair his Image in his Elect.

Elect. And 3. By his Power enlarge the capacity of the Soul, ſo far as the Nature of Man will bear, 1 John 3. 2.

Q. *Why ſo?*

A. (1.) That it might alwayes be fully ſatisfied with the beholding of him. And 2. That without wearineſs at any time, Pſal. 17. 15.

Q. *What is the ſubject of Happineſs?*

A. || The ſubject of Happineſs is the whole man, Rev. 20. 6. and 22. 14.

Q. *Wherein ſtands the happineſs of the Body?*

A. In this eſtate of Bleſſedneſs, 1. The Body is united to the Soul. And 2. Laying aſide Corruption and Mortality, is changed to (1.) An Incorruptible. (2.) Immortallity. And (3.) Spiritual Body. (4.) Like to the glorified Body of Chriſt our Saviour, 1 Cor. 15. 41, 42, 43. 1 John 3. 3.

Q. *What followeth from all this?*

A. Hence followeth, (1.) Perfection of the whole Man. (2.) Conformity with God. (3.) Unſpeakable Joy. And (4.) Endleſs glory, Rev. 22. 5.

FINIS.

A Generall Table of the chief and Principal Heads of Doctrine handled in this Book.

What it is to glorifie God, and why man should be careful thereof continually. p. 1. and 13.

Why every man should be careful of his Salvation. p. 1. 3.

The Word of God alone doth teach the way to Life Eternall. p. 3. 4.

The Word of God is now fully contained in Writing, and is called the Scripture, and the Holy Scripture. p. 5. 6.

The Scripture is given by Inspiration. p. 6. 7.

Of the Books of Holy Scripture. p. 7. 8.

Arguments by which it may be proved, that the Scriptures are the Word of God: And Rules to be observed for the understanding thereof. p. 9. 10. 11. 12.

Of the Testimony of the Church. p. 12. 13. 14.

Of the Constancy of the Saints. p. 15.

Of Miracles wrought to confirm the Truth. p. 16.

Of the Antiquity of God's Word. p. 16. 17.
Of the Stile of Scripture. p. 18. 19. 20. 21.
Of the Efficacy of the Word of God. p. 21. 22. 23.
Of the sweet Harmony and Consent of Holy Scripture. p. 23. 24. 25.
Of the heavenly Doctrine intreated of in Scripture. p. 28. 29.
The end of the Scripture, is Divine. p. 30. 31.
The Testimony of the Scripture is self, is sufficient to prove that it is of God. p. 31. 32.
The Testimony of the Spirit is necessary and all-sufficient to assure and perswade the Heart, that the Scriptures are of God. p. 32.
Rules to be observed concerning the Testimony of the Spirit. p. 33. 34. 35.
What is the Divine Authority of the Scripture. p. 35. 36.
The Scripture is the Rule of Faith an Manners. 36.
How the Scripture is necessary. p. 37.
The Scripture is pure, p. 37. *And perfect.* p. 38. *And plain.* p. 39.
Of the end why the Scriptures were Written. p. 40. 42.
All men ought to read the Scriptures. p. 41. 42.
Of the Translation and Interpretation of the Holy Scriptures, and what Rules are to be observed therein. p. 43. 44. 45.
The Knowledg of God in Christ is necessary to Salvation. p. 45. 46.
This Knowledg is Easie, Excellent, Sound, Sufficient,

glory, and Comfortable. P. 47.
Arguments whereby it may be proved that there is a God. P. 47. 48. 49.
What God is. P. 53. 54.
God is one in essence, but in persons three. P. 54.
What a Person in Trinity is, and how the three Persons are distinguished. P. 56. 57.
What a Property in God is. P. 57.
Of Gods Wisdom, Power, Goodness, Graciousness, Justice, Mercy, Perfection, and Blessedness. P. 57. 58. 59.
Of Gods glory, and how it is manifest. P. 61.
Of Gods Decree, and the parts thereof. P. 62. 63.
Of Creation. P. 64. 65.
Of Providence. P. 65. 66.
Of the Providence of God in evil. P. 66. 67.
Of Angels. P. 67. 68.
Man was good by Creation. P. 69.
The Image of God in man what it is, and wherein it consists. P. 70.
Of Natural Priviledges which man enjoyed in the Estate of Innocency. P. 70. 71.
Of the Covenant which God made with man in the Estate of Innocency. P. 72. 73.
Adam by transgression fell from God. P. 73.
The sin of Adam was wilful and exceeding great. P. 75.
All men by Nature are dead in sin. P. 75. 76.
All the actions of Natural men are odious unto God. P. 78. 79. 80.

Well. p. 81.
What things are required in a good work. p. 82.
Why the least sin doth deserve everlasting death. p. 82.
Of blindness of Mind, hardness of Heart, &c. p. 83. 84. 85.
Of mans recovery by Christ. p. 86.
Of Christs Person. p. 86. 87. 88.
Christ is our Mediatour both as God and Man. p. 90. 91.
Christ suffered in Soul as well as in Body. p. 92. 93.
Of Christ his Death, and the differences betwixt it, and the death of the Martyrs. p. 94.
Of Christs Resurrection, Ascension and sitting at the right Hand of the Father. p. 95. 86.
Christ is our Prophet, Priest, and King. p. 97.
Of his prophetical Office, and the manner how he hath and doth Execute the same. p. 98. 99. 100.
Differences betwixt the Priesthood of Christ, and the Priesthood of Aaron. p. 101. 102. 103.
Of the Functions of Christs Priestly Office, and the Properties of his Intercession. p. 104.
Of Christs Kingly Office, and the Functions thereof. p. 105.
Christ is the only Head of the Church. p. 106.
Of the benefits of Christs Death, Resurrection, Ascension, and Intercession. p. 109. 110. 111.
How the knowledg of mans misery by Nature and recovery by Christ, will work in the heart of him whom God will save. p. 112. 113.
The properties of true Thirst. p. 114.

Of

Of the Nature, Object, Authour and Instrument of justifying Faith. p. 113. 10. 118.
Of Catechising and the benefits thereof. p. 116. 117.
The benefits of hearing the Word Preached. p. 118.
How we must hear if we look to profit. p. 120.
What it is to apply the Word unto our selves. p. 122.
Of Prayer, the parts thereof, and encouragements thereunto. p. 123. 124.
Prayer must be made to God alone in the Name of Christ. p. 124.
Angels or Saints departed, do not present our Prayers before God. p. 125.
Liberty to Pray is a special Priviledg. p. 119.
Of confession of Sins. p. 125. 126.
Of Petition, and things required therein. p. 126. 127. 128.
Of Thanksgiving, and things required therein. p. 129. 130.
An Exposition of the Lords Prayer. 131. 147.
The benefits of observing how we speed in Prayer. p. 148. 149.
Rules to be observed therein. p. 150.
Sometimes we ask and receive not, because we ask amiss. p. 150. 151.
Why God for a time denies what we ask. p. 151.
None can Pray with hope to speed, but they that depart from Iniquity. p. 152.
Prayer for the Dead unlawful and uncharitable. p. 153.
Of publick Prayer. p. 155.

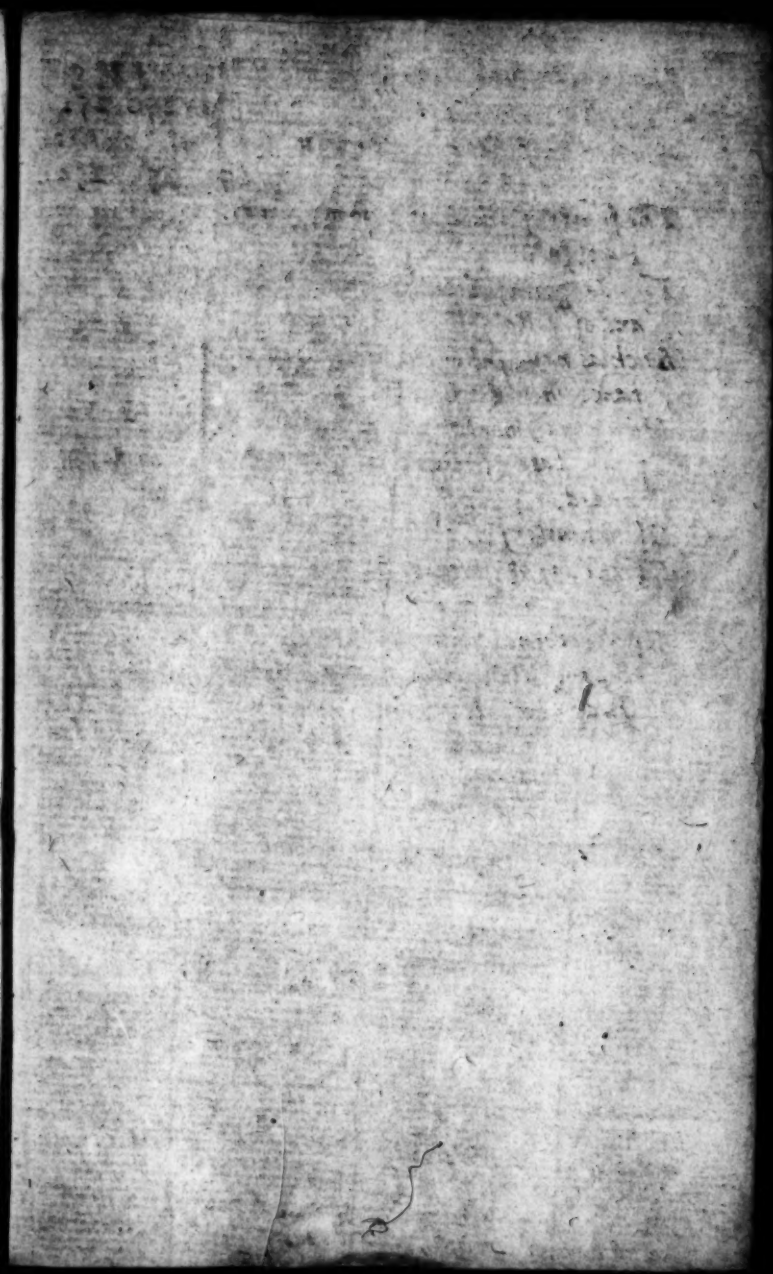
Of

Of private Prayer in the Family, or by himself alone. p. 156.
Of the signification of the word Sacrament. p. 157.
None may Administer the Sacrament, but only the Ministers of the Word. p. 158.
Of the Sacraments in general. p. 159.
There be only two Sacraments in the New Testament. p. 161.
Of Baptism. p. 162. to 165.
Of the Lords Supper. p. 166. to 180.
The danger of unworthy Receiving. p. 173.
What Graces are required in them that come unto this holy Table. p. 175. 176.
The weak in Faith should not absent themselves from this heavenly Banquet. p. 177.
How we ought to be affected in receiving this Sacrament. p. 178.
What we must do after we have Recieved. p. 179.
Of Admonition. p. 180.
Of Excommunication. p. 182.
Of Reading or Hearing the Scriptures Read, and the benefits thereof. p. 183. 184.
Of Meditation what it is, and the benefits thereof. p. 184. 185.
Of religious Conference, and after what manner we must conferre. p. 185. 186.
Of an holy Fast. p. 186. 187.
Of an holy Feast. p. 188. 189.
Of a Religious Vow. p. 190.
Faith cannot be Fruitless. p. 192.

The

The principal work of Faith is the purification of the Heart. p. 192.
Of the Spiritual Combat. p. 192. 193.
Of sundry other fruits of Faith. p. 194.
Rules to be observed for the right understanding of the Decalogue. p. 196. 197. 198.
Our obedience is to be performed unto God, in and through Jesus Christ. p. 199.
An Exposition of the Ten Commandments. p. 199. to 235.
No man in this life is able perfectly to keep this Law. p. 136.
We must not omit the doing of good altogether, though we cannot do it in that measure that God requireth. p. 237.
What means a man should use to grow in Grace. p. 238.
Of Examination, and the benefits thereof. p. 238.
Of judging our selves. p. 238. 239.
Of Watchfulness, what it is, and why it is necessary and profitable. p. 239.
Of redeeming the Time. p. 240.
Why, and how, Faith is to be preserved. p. 240.
Of the Christian Armour. p. 241. 242.
Of the many and great priviledges that God affords to his Children in this Life. p. 243. to 249.
All the Godly do not enjoy their priviledges, and the hindrances thereof. p. 245. 250.
How a man should bridle and reform his unruly passions. p. 250.

How

How a man should overcome his Temptations of distrust. P. 250. 251.
A man may have Faith that feels not comfort. P. 252. 253. 254.
The fruits of the Spirit do not always appear in the Saints. P. 255.
The danger of security, of leaving our first love, and of a Relapse. P. 256.
Such as have fallen into some gross sin after Repentance, should not utterly dispair. P. 258.
How a man should recover out of a Relapse. P. 258.
Of the state of the Godly, as soon as this life is ended. P. 259. 260.
Of the misery of the wicked after this life. P. 261.
Of the day of Judgment, and general Resurrection. P. 161. 162. 163.
Of the eternal perdition of the wicked, and the everlasting Blessedness of the Saints after the day of Judgment. Ad finem. P. 265.

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